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Vol. 50
UNITED T.
EVANGELICAL
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SEMINARY

RECORD OF CHRISTIAN WORK

Founded in 1881 by D. L. Moody

Volume 50 + Number 2

In This Issue:

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I like the improved and enlarged appearance of the magazine.—William Norton, Chicago.

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Congratulations on the new RECORD! The greatly improved appearance of your paper, together with the more easy and convenient handling of it, will bring an added pleasure to your many readers.—George William Brown, New York.

What Do You Do With Your RECORDS?

May I again thank you for the RECORD? After reading it I post it to a missionary in Rio de Janeiro, and he in turn often translates your articles into Portuguese and publishes them in a magazine which he edits.—England.

We are so delighted to receive the RECORD OF CHRISTIAN WORK month by month. It comes like cheering rays of sunshine into our missionary home here. Its wide range of topics, its pithy anecdotes, its helpful Scripture notes, and above all its grand ring of solid gospel truth make the magazine a delight, profitable both to mind and heart.

May God bless the reading of the magazine to many far away from kith and kin, dwelling amid the sordid surroundings of heathen darkness as are

Yours for China and the gospel,

(Signed) H. J. S.

I want to tell you what I do with my copy when I have finished with it. I send it to Miss L. D., Shantung Province, China. She is supported by my church. She told me that it is read by every one in the compound, and is a great help to them all. We do not realize how little reading matter they have, and we have so much we cannot do it justice!—Pennsylvania.

I have sent my RECORDS to a minister of a small church in New Hampshire. He says it helps him more in his work, Sunday school, and among the few young people they have, than any paper he has. He says he is so far away he can't meet with helpful, inspiring people, but this magazine helps.—Massachusetts.

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since there is nothing to be saved from and nothing to be saved to the need of a Saviour has passed away, and the old appeal to conscience which used to move men to seek the pardon and peace of a forgiving God has become an anachronism, and the Saviour's words, "Ye must be born again," have lost their compelling force. Against all this we must make our solemn protest. Sin has not lost its damning power! It is the most ubiquitous thing in human life. There is only one power which can overcome and conquer it. It is his power whose name was called Jesus because he should save his people from their sins, and who said of himself, "I, if I be lifted up, will draw all men unto me!" To know him is life eternal.—Commission of Evangelism, Federal Council.

MY EXPERIENCE has taught me to forgive almost anything that a growing youth may do, since maturity of viewpoint comes at different periods with different people, and with maturity there comes to most of us a stability of outlook which can usually be depended upon. There is always hope that every child who is not intellectually blighted can contribute some service to his country. In each child conscience and temptation struggle, in each there is the driving impulse toward decency, honesty, and fair play. Providence has given an inner guiding light to all. Let this light burn brightly and not be stifled by a murky atmosphere of our own creating! Let every child in every part of the country get that opportunity which is the best for him to grow into participating citizenship! By so doing we insure the happiness of those who will follow us, and the safety of our Republic.—Ray Lyman Wilbur.

Is China Open to the Gospel?

E. L. K., in "Oriental Missionary Standard"

The one great question that everlastingly, vitally, interests us is: "Can we preach the gospel to the people?" Here is a question to which a definite answer can be given, of which there is no guessing nor mere hoping. Praise God, we can preach to the people! In all China's conflicts, wars and sorrows during the past few years this one door has been wide open and the people have heard gladly. This is all we ask, a chance, a chance to preach Christ. The gospel will take care of itself, and it yields fruit in China the same as any place else where it is preached.

Many times we have been astounded by the question: "Do the Chinese make

CURRENT THOUGHT

IT IS FAR BETTER to be wise and worshipful than to be clever and supercilious.—Rabindranath Tagore.

THE GREAT BODY of serious-minded people think there are other subjects of superior importance to a drink of liquor. —Calvin Coolidge.

I KNOW PEOPLE who think they are contending for principles when they are only making a stiff fight for their prejudices.—Bishop Berry.

I DO NOT THINK that the scientific worker has a claim superior to that of other people to assume the attitude of a prophet. In his heart he knows that underneath the theories he constructs there lie contradictions he cannot reconcile.—Lord Rayleigh.

SOMETIMES I FEEL that the most remarkable thing our Lord ever did was to confine himself basically to the development of a dozen men with whom he could leave his work. Thus sound at the center, consolidated in fundamental unity through loyalty to him, they went forward, weathering storms of disagreement sometimes, to conquer the world. It is too easy to study this as an interesting piece of antiquity: we need to take it as a fundamental law in carrying forward that same movement today.—S. M. Shoemaker.

FIGHTING is an animal instinct, though only human beings have organized it. It is as fundamental in man as is any other powerful instinct, like hunger, lust of the flesh, and the lust of fame. But civilization reduced to its final expression means simply the control of human instincts. Civilization is a slow progress. We must not expect a speedy cessation of war. It may be many centuries before the world sees the dawn of universal peace.—William Lyon Phelps.

NO MAN CALLED OF GOD to preach need to be afraid or ashamed to stand up in the pulpit and proclaim our Lord Jesus Christ able to save to the uttermost, to save from all sin. No man who has experienced the mighty power of the Holy Spirit cleansing his own heart from sin need tremble before the face of man, or hesitate to preach with freedom and holy joy full salvation from all sin through the atoning blood of Christ.—H. C. Morrison.

ADVERSITY is much more likely to bring religious understanding than is prosperity, and a true vision of God is worth the price of broken idols, broken hopes and broken homes. God is wont to withdraw ephemeral favors for more lasting Christian blessings. We see God much better through crape than we do through a bridal veil. We hear him better in the hush of death than in the noise of laughter. Tears make better telescopes than smiles do.—Herbert B. Smith.

I LOOK AMONG MY ACQUAINTANCES in various spheres of business, literature, the stage, bar, politics, and I see everywhere men whose lives are obviously clouded and their careers imperiled by continued indulgence in alcohol. I would say further that the decent majority of people who drink anything at all would be far more interesting companions, more lovable helpmates, more efficient citizens, if they cut down their consumption by one-half. The majority of them would gladly do this, but cannot of their own accord: they simply can't. Are the majority of drinkers slaves to alcohol in the sense that it controls them more than they can control it? They are.—Arnold Bennett.

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Record of Christian Work

A. P. FITT, Editor

Vol. 50 + No. 2

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

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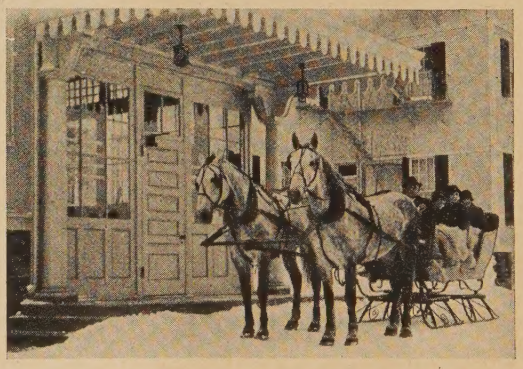

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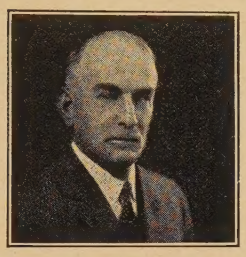

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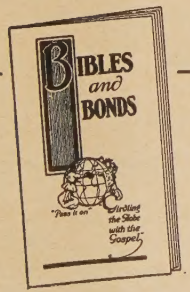

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Our chapels and missions from the North to the great Southland of China have no trouble at all in getting the crowds in from the streets, and a "crowd" means hungry hearts, and the combination of hungry hearts and the old gospel message means a fruitful altar service,—souls meeting a satisfying Christ.

No one need hesitate in investing money in God's cause in China. Let not rumors of wars and tribulations in China cause you to fear that your offerings will not reach the field or fail to reap an abundant harvest! China in all its turmoil is the earth's greatest harvest field, and the greatest challenge that exists today to the child of God.

Large territories are evacuated today by the missionaries. They are not allowed to enter these sections because of the Communistic uprisings. Missionaries are out, but the Chinese preachers are faithfully on the job, and as we of the Oriental Missionary Society have ever claimed, this is truly the day for carrying out our fundamental policy of working entirely though a Holy Ghost-filled, trained native ministry.

China's door is wide open to Chinese preachers. It is our policy and our only business to train and send forth a native ministry in our fields. We earnestly covet the continued faithful coöperation in unceasing prayer and burden of our every homeland helper.

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Record of Christian Work

Volume 50 FEBRUARY, 1931 Number 2

A FINE STORY is told of the late Dr. George H. Morrison of Glasgow and a little boy who was seriously ill in one of the Glasgow hospitals.

After saying a few encouraging words of farewell Dr. Morrison left the bedside, but before he reached the door of the ward the boy's mother arrived, and full of excitement the child said:

"Quick, mither, look! That is Dr. Morrison! He has been speaking to me, and if Jesus is like him I'll no be feart to dee!"

THE PIONEER MISSION AGENCY, whose headquarters are in Philadelphia, tells in its report for last year of contributions received to the amount of $10,578. This has been distributed for pioneer missionary effort, translation, and other activities, in Central America, Brazil, Peru, Bolivia, Colombia, the Sudan, Dutch East Indies, Borneo, Afghanistan, Mexico, Guiana, and Angola (Africa). A large part of the outlay goes to mission boards for their workers in the above needy fields.

THE CROWD OF 3000 which packed Tokyo's largest auditorium at the recent 50th anniversary celebration heard their non-Christian mayor urge the young men of the city to continue making the same significant Christian service contribution to the life of the city and nation which has characterized the work of the Y. M. C. A. during these 50 years. He went on to say that just as Confucianism in China and Buddhism in India may have practically died out there but are still alive in Japan, even so if by any chance Christianity should happen to disappear in the West he was confident that it would continue to have a growing and vital place in Japan.

A MR. GEORGE WOOD, who died in 1869, left a legacy of $3000 to the American Tract Society, the interest on which was to be used as prizes "for the best tracts offered to the Society on some subject or theme illustrating and developing the glory of Christ."

Contests in previous years have resulted in enriching the fine assortment of tracts published by the Tract Society.

Another contest is now announced, with an offer of a gold medal and $100 in cash as the first prize. There are also second and third prizes of $50 and $25, respectively.

Outstanding religious leaders have submitted manuscripts in previous contests and have won prizes. The Society is especially interested just now in tracts to combat atheism.

ALL OF THE ACTIVITIES of the National Sunday School Association of Japan are now promoted under native leadership. Remarkable work in religious education is being developed by summer conferences and other means.

Significant information is given by Mr. Yasumura, general secretary of the Association:

"I am just back from the second national conference of the Kingdom of God Movement at Gotemba. It was a great meeting. There were 180 leading ministers from all over the country. The dominant note was given in Dr. Kagawa's strong speech, and the meeting went on almost on the knees, and the suffering Christ seems to have been set before everyone who attended. A great day is coming in Japan, and all of us are impelled to join with life and blood, and so we must and we will."

THE LEGALITY OF CIVIL MIXED MARRIAGES is sometimes attacked even in America by Romanist priests or by the disgruntled Romanist party to a mixed marriage. The relentless pressure brought by priests upon non-Romanist partners in such marriages in New Zealand led in 1920 to an act of Parliament which includes the following provisions:

"Every person commits an offence against this Act, and is liable on summary conviction to a fine of one hundred pounds, who—

(*a*) Alleges, expressly or by implication, that any persons lawfully married are not truly and sufficiently married; or

(*b*) Alleges, expressly or by implication, that the issue of any lawful marriage is illegimate or born out of true wedlock."

"Alleges" in this section means making any verbal statement, or publishing or issuing any printed or written statement, or in any manner authorizing the making of any verbal statement, or in any manner authorizing or being party to the publication or issue of any printed or written statement.

CHARLES H. BILLINGTON, field superintendent of the Telugu Village Mission of India, reports, after a three weeks' tour, a total of 1136 practically unevangelized villages situated in eight taluks. Their population is nearly half a million, and they contain only 183 known Christians. He appeals for two evangelist-colporters for each taluk, and 10,000 Gospels, each outfit costing about $360 a year.

"After being over 20 years in this land our hearts burn with a passion for precious souls. To see this need, to know it and to feel it, and then have to stand still is heart-breaking. Can you give this appeal a place in your valuable magazine so that people of the Lord in the homeland might pray workers out into this harvest field? If so I would be so thankful."

This mission is represented in America by Rev. H. A. Barton, 473 Greene Avenue, Brooklyn, N. Y., and Rev. C. H. C. Jackson, 506 North 72nd Street, Seattle, Wash. It is also represented in Great Britain, Australia and New Zealand.

THE WALDENSIAN CHURCH IN ITALY has always received tokens of personal good will from members of the royal family. The recent illness of Mrs. Gardiol of Palermo, wife of Rev. B. Gardiol, minister emeritus, gave occasion to Her Majesty the Queen to show her heart. Mrs. Gardiol was near her

end and could receive no visitors, but one day the Princesses Jolanda and Mafalda appeared, sent by the queen to ask for news. They were shown into the sick room and presented the invalid with several trout which the queen herself had sent as a kind and loving present.

An artillery colonel visited the pastor at Palermo one day and said to him:

"I have been told that your church is a place where many people have found comfort and peace. You have before you a man who does not believe in God, who does not admit the existence of the soul, a man disappointed in life, a man who does not see any more reason to live. I have no children, and my wife died several weeks ago. Have you anything to tell to such a man?"

Several times the colonel called and had long conversations with the minister, sometimes lasting as much as three hours. "What will be the result? God alone knows!"

THE PROGRESS OF CHRISTIANITY IN KOREA is interestingly presented by Rev. Charles Allen Clark of Pyengyang:

"Anju is an ancient city, possibly over a thousand years old. The old crumbling walls are still left, and two of the ancient gates, beside several of the lookout pavilions. All of the houses of the inner city were destroyed in the Chinese-Japanese War of 1895. There was a battle here in the Japanese-Russian War in 1904, and there are Russian and Japanese graves on the hill above the town. I passed through this town in 1903, and there wasn't a Christian within ten miles. Today there are 1200 right in the town, and large churches in the villages in all directions, all self-supporting and under their own pastors. In 1903 the whole wall of the city was lined with little spirit shrines, and there were high altars on the hills. I walked the wall this week and did not find one shrine, though I did hear in two places the boom of the sorceress' drum. Up in the hill near the town is one of those ancient 'fire mountains,' where they used to build fires as signals of danger, signals that were relayed from mountain peak to mountain peak down to the court in Seoul. The fire mountain is no longer in use, but I could not help but think how like its functions were to those of churches like these in Anju. North, east, south and west from these centers the gospel has gone and is giving out little glints of gospel light. We have over 5000 Sunday schools in Korea now, and we are hoping that each in its turn will be a fire mountain passing on the signals and the message to those farther and farther back in the mountains."

Come and enjoy a winter picnic at Northfield!

ONE MORNING THE ANGLICAN CLERGYMAN in charge of the Seamen's Mission at Rosario de Santa Fé, Argentina, called the Gleason Institute—a social evangelistic center of the Woman's Foreign Missionary Society of the Methodist Episcopal church—to say that a Chinese sailor was dying in a local sanatorium. He could speak neither Spanish nor English, but he had a ready tongue in Mandarin. A fellow sailor was an intelligent Christian, but the sick man "had no words with the gods."

The sickness gripped the man tighter and tighter. His face was grey, his slender fingers purple and cold. Consciousness came and went as the waves of the sea over which he had sailed. "He knew the name of Jesus, and we tried to make him real as the world's Saviour, as his personal Saviour and Comforter," writes Miss Penny, directress of Gleason Institute.

The Anglican clergyman baptized him with the sign of the cross and gave him the name of John. And straightway John began to get well! "For almost two months now he has read the Mandarin New Testament we found for him, and with much zeal followed a little book of studies in the Gospel of Mark. A package of Chinese jasmine tea from San Francisco has perfumed and sweetened his mouth, and quickened the heaviness of time abed. His greeting is happy and radiant. He finds new treasure in the book, and promises to spread the Good News among his family and friends in his Chinese homeland."

THE ELEVENTH WORLD'S SUNDAY SCHOOL CONVENTION is to meet in Rio de Janeiro, Brazil, the last week in July, 1932.

The Sunday school enrolment of South America will total no less than 225,000. Of this number more than half, or 120,578, according to the latest statistical report, are to be found in Brazil. Next in order come Argentina (including in this instance Uruguay and Paraguay, though the large majority are in Argentina), 29,747, and Chile, 25,582.

The great need expressed everywhere is for a more adequate literature for religious education. In Brazil the people speak Portuguese; in all the other countries of the continent the language is Spanish. Materials for the Sunday school are meager in both languages. For that reason the efforts now being made by the Committee on Coöperation in Latin America to provide a larger and more varied curriculum body of litera-

ture, in which the World's Sunday School Association is sharing, are most timely. So it is hoped that a truly representative world gathering may come together the last week in July, 1932 in the beautiful city of Rio de Janeiro, one that will bring special inspiration and help to these more than two hundred thousand Spanish and Portuguese-speaking Sunday school scholars, one that will give great impetus to the rising tide of interest in the cause of Christian education all over the world.

The theme proposed for the convention is to be stated in Portuguese, but should be readily understood by all: O Cristo Vivo—The Living Christ!

The Quarrier Orphan Homes of Scotland are now on the threshold of their diamond jubilee, their 60th year. The 59th Annual Report for last year is inspiring as ever, for the institution continues without break its testimony to the care and providence of a living God.

It cannot be too often repeated, nor too clearly and fully known, says the report, that there has never been a penny of debt on this work from its beginning to the present hour. No personal appeal for help has ever been made to man, rich or poor. The attitude has always been, and still is, the upward look and the constant prayer, "Give us this day our daily bread!" And God has never failed to respond to and provide for every need in due time. And so once more, and for the 59th time, this testimony is being sent out to the ends of the earth.

The saying is often quoted: "The God that answereth by orphanages, let him be God!"

The family during last year included in all 1315 orphan children of both sexes, 368 tuberculosis patients, and 127 epileptics. A total income of over $400,000 was received. Since the first home was opened in 1871 nearly 20,000 children have been welcomed. Of these nearly 7000 have been emigrated to Canada. A total of two and a half million dollars has been received since the beginning.

A recognition service in honor of Dr. Charles S. Macfarland, upon his resignation as general secretary of the Federal Council of Churches, was held in Washington, D. C., last December, at the annual meeting of the executive committee of the Council. Speakers recalled the unique service which Dr. Macfarland has rendered through all these years to the evangelical cause in this land and also in other countries around the world. His was the guiding mind that initiated and steered many projects in which the Council has served the churches.

"We realize the responsibilities which fall on us who remain and who must go forward, some of us also only for a little while, the younger men coming behind us to carry this great work on," said Dr. Robert E. Speer in an address. "We do not stand at the end of this enterprise. We are standing at the beginning. None of us have the faith or the courage to foresee what the coming years are going to make possible, but surely we ought to hear today in this hour a call for more courage and faith, a call for fulfiling our obligations to those who have gone before. We are thinking of Dr. Macfarland as standing among that company of the men who led, to whom we owe so great a debt for what they did for us in the days when they were here. Dr. Macfarland goes out from these administrative responsibilities and relations and leaves the burden on us, the great obligation to fulfil, complete and carry forward that which during these years has been so well begun."

A biography of Thomas Jackson, a great social pioneer and head of the Primitive Methodist mission in Whitechapel, London, contains some heartening stories of his long labors. The spirit of the man—and of his good wife—is illustrated by a couple of anecdotes.

When he began in Whitechapel he whimsically convened a meeting which was only attended by himself and Mrs. Jackson, and a serious resolution was unanimously approved:

"That we hereby heartily resolve that in order to comply with the condition upon which we may consistently claim the blessing of God and the assurance of success, we devote our time, strength and money without reserve to the work of this mission."

Another instance is given, probably from the earlier years when he was a probationer with a salary of £50 a year.

The family exchequer was reduced. The question arose whether the remaining money should go in nourishment for a sick woman or be spent on a meal for themselves. Looking quite serious, Mrs. Jackson said:

"You know, Tom, it is your duty to fast as well as pray, and I have an idea that you have been praying more than fasting lately!"

That settled it! The fast was observed.

Ecuador and Southern Colombia are the field of an active mission of the Christian and Missionary Alliance. The three great sections of this field—the coast, the highlands and the jungle—contain great areas yet unevangelized.

They are drawing to the close of the 34th year of missionary service as a society in this field. "Our hearts are solemnized when we realize that at the present time we are occupying only seven of the 16 provinces of Ecuador, in addition to the department of Nariño in Southern Colombia," says the chairman of the mission. "This means that many coast as well as mountain provinces and the whole southern region of Ecuador are still unoccupied. During the past year we have been manning nine main stations and twelve outstations, which is a substantial increase over those occupied heretofore. . . .

"In the highlands we still sense to a marked degree the tremendous power of Rome. Nevertheless, we believe that much has been accomplished. During the past year we have been able to itinerate as never before. Undoubtedly

Would You?

If I knew that a word of mine,
A word not kind and true,
Might leave its trace
On a loved one's face
I'd never speak harshly: would you?

If I knew the light of a smile
Might linger the whole day through
And brighten some heart
With a heavier part
I wouldn't withhold it: would you?

one of the greatest problems is the evangelization of the Quichua-speaking Indians of the highlands. The one station which is situated in the extreme northern part of this vast section is absolutely inadequate.

"We are all conscious of the most effective work that the National Tract Society has done in the past year in circulating almost 100,000 tracts.

"A new and important phase of our activities is our Daily Vacation Bible School, which for the first time has been national rather than local. The first year we had an enrolment of 80 in Guayaquil, while this year the enrolment totals 553 and represents not only Guayaquil but seven other coast and mountain centers."

A project now in view is a broadcasting station located in Quito capable of reaching ten million souls within 500 miles of that city.

A LETTER regarding the personnel and work of the School of Religion, Paleon Phaleron, near Athens, Greece, comes to our desk signed by Rev. and Mrs. Richard S. Rose. Mrs. Rose—Isabel Brown Rose—is author of "The Star of India," "Diana's Indian Diary," and several earlier volumes on India that are written with fine Christian spirit and great literary grace. Apparently the Roses are now on the faculty of the Athens School of Religion.

We select a couple of paragraphs from their letter:

"We are happy over our student group,—four Bulgarians, four Greeks, one Assyrian, one Russian, and eleven Armenians, and we expect two more men immediately. The new students come with varied preparation. We have a teacher aged 48 who has left his wife and child at great sacrifice in order to take some special training here. We have a graduate of Beyrut College, a graduate of Aleppo College, and a man who has worked for years with the Near East Relief. These diverse backgrounds make for richness in the school life. We feel that our school is a tiny League of Nations in itself, fostering good will and a better understanding in the Near East, besides training and sending out well-equipped men and women for service in religious and social lines in the Near East countries.

"It seems to us that these young people of ours have certainly caught the spirit of service. Most of them have inherited courage and faith. One of the new students discovered a link with one of the older students. His grandfather and her father, both of them ordained pastors, were victims of the terrible outrage of 1909 when 23 delegates, on their way to a church conference, were locked into the church at Osmania, near Adana, and burned. A woman told afterwards how she had peeped through the window and had seen a sublimely serene scene,—the venerable, white-haired leader (our new student's grandfather) laying his hands in benediction on the younger men as the flames leaped toward them. Do you not think that we have fine material to work with?"

The Tragedy of the Present Indian Generation

This is the true story of a young Indian girl on the Mescalero Reservation as told by the Women's Board of Domestic Missions of the Reformed Church.

She was born there in a tepee, and spent her early years playing with the other little children under the pines. As soon as she was old enough she went to the government school in the town of Mescalero, where she studied until she reached the fifth grade. She had always shown an unusual ability and desire to learn. A friend took an interest in her and sent her to the Presbyterian mission school through the grades. At that time she had developed into such a fine girl that they kept her on and took care of her until she finished high school, from which she graduated with honors. Now she could sew, she had learned to play the piano, she loved to read and had become aware of the beauty and inspiration of good literature. She could appreciate the niceties of life.

But school days were over and she must go back to the Reservation. That first night at home was one of bitter unhappiness. "Home" was a tepee with absolutely nothing inside except a pile of dirty rags and goat-skins flung in a corner to sleep on. As she pulled one of these over her she thought of the clean white sheets of her bed at the dormitory and the clean blankets that had covered her. That first meal with her mother and father had been eaten squatting in front of the fire outside the tent, the old battered coffeepot boiling over into the flames, and all three of them dipping with their fingers into the one pan of stew. Into her mind flashed the picture of the dining room at school, the table set daintily, the food served graciously, surrounded by the smiling faces of friends. And then came days when she was torn between the strong family loyalty which is the heritage of the Indian and the feeling that she could not go back to the old way of living and fall so far below the standards that had been taught her for years.

At last she went to the mission and sobbing bitterly she asked:

"What shall I do? I ought not to leave my father and mother, and I can't live like this! There is nothing for me to do. My parents are old-fashioned, they don't want any changes. Why, it is impossible for me to even keep clean! I can't bear it!"

She finally decided to leave the Reservation and find work somewhere so that she might help her parents by sending them money. She has a position as maid in the home of kind Christian people in Phoenix, Arizona, which, though not ideal, gives her a chance to live in a clean, wholesome environment and be self-supporting.

This is the tragedy of the transition of the younger generation from the old life to the new. "Our responsibility for these boys and girls does not end with giving them an education. Even more is it necessary that with that education they shall be assisted in making an adjustment to life away from the Reservation and their own people,—to life as Christian American citizens."

There are strange ways of serving God.
You sweep a room or turn a sod,
And suddenly, to your surprise,
You hear the whirr of seraphim,
And find you're under God's own eyes
And building palaces for him!

Faculty and students of the Athens School of Religion

Examining the Foundations

THE CHURCH OF SCOTLAND appointed a committee at the last General Assembly to inquire how the revision of the Westminster Confession may best be approached and undertaken.

This great Confession is nearly 300 years old. While its greatness is acknowledged and its dicta on matters of experimental religion hold their own, certain statements in the field of dogmatic theology are felt to be hardly in agreement with the New Testament. It is also held that the practical needs of the day demand something briefer and simpler than the elaborate and argumentative presentation of Christianity offered in the Westminster Confession.

As a matter of history the Confession was not signed by many ministers and elders during 50 years after it came to Scotland in 1647. A number of interpretations, additions, modifications and changes have been authorized from time to time so that men could conscientiously subscribe to it.

The present action has long been agitated by Presbyterians in many lands.

A GROUP OF PROMINENT MEN of different schools of Christian thought under the chairmanship of President William J. Hutchins of Berea College has been working for a year past on the Message and Purpose of the Young Men's Christian Associations in the United States. A tentative report was presented at the recent national council of the Y. M. C. A.'s in Chicago.

This report first shows the development of the Association in many directions, but states that through all changes the essential character of the movement remains Christian. Two paragraphs from the future "Objectives of the Movement" express the spirit of the whole report:

"Thankfully recognizing that every service rendered a fellow mortal in the spirit of love may be Christian service, we recognize also how far short our service often falls of the ideal set for us by Jesus Christ. We would recover for ourselves and help to inspire in others that sacrificial passion which led him to the cross and which has its ultimate source in the heart of God. We believe that this spirit should dominate all that we do as a brotherhood and express itself through every aspect of our work.

"In this time of social disintegration and reconstruction, when old landmarks are crumbling and ancient creeds are being challenged, Jesus remains the Saviour we would trust, the leader we would follow, and the Master we would serve. In humble trust in the God he reveals, in loyal devotion to the brotherhood for which he gave his life, in confident hope of the future to which he points, we would reconsecrate ourselves to his service and in so doing to the service of our age and of the world."

The World Alliance of Y. M. C. A.'s with headquarters at Geneva and the World's Christian Student Federation are said to have commissions working on practically the same matter.

OFFICIAL REPRESENTATIVES of five bodies of the Presbyterian and Reformed Church family met in Pittsburgh last November, and adopted a partial report planning organic union of the Presbyterian Church in the U. S. A. (national), Presbyterian Church in the U. S. (Southern), United Presbyterian Church of North America, Reformed Church in the U. S., and Reformed Church in America.

As a basis of the proposed union the existing standards of the five bodies were approved, as follows: Westminster Confession, Longer and Shorter Catechisms, Doctrinal Statement (U. P.), Heidelberg Catechism, Canon of the Synod of Dort, Belgic Confession.

The group was subdivided into committees for consideration of particular subjects including Doctrinal Standards and Terms of Subscription, Spirituality of the Church, Boards and Agencies, Polity, Educational Institutions, Property Rights. In the outcome no barriers to union appeared, rather increased momentum and efficiency and economy.

Among the "Questions to Be Put to Ministers before Their Ordination or Admission to a Charge" were these:

"Do you believe the Scriptures of the Old and New Testaments to be the Word of the Living God, the only infallible rule of faith and practice?

"Do you believe and acknowledge the fundamental doctrines of the Christian faith professed by the united church and contained in its Standards as agreeable to and founded on the Word of God, revealed in the Holy Scripture? And do you engage to adhere to, maintain and proclaim them?"

By Way of Suggestion

Prof. William Lyon Phelps of Yale University believes that Dickens came closer to human nature than writers of other classics. He deplores that Dickens' books are called works of fiction, for, he says, they are really works of eternal truth. He sees in them a lesson for ministers.

"If every minister of the gospel would attentively study the characters Chadband and Stiggins he would learn what not to do," says Professor Phelps. "He would learn to drop the holy tone which many ministers use in reading the Bible and in preaching. He would learn not to state self-evident commonplaces as though they were revelations. He would learn never to say anything that he did not himself believe. He would learn that insincerity is one sure road to failure."

Two sermons of 15 minutes' length in place of the one sermon which is a traditional part of Protestant worship every Sunday morning is the plan of Rev. Dwight Bradley, minister of the First Congregational Church, Newton Center, Mass. Both sermons will deal with the same general theme, but each will approach it from a different aspect. The first sermon will consider the spiritual or eternal aspect of a subject, while the second will consider the subject from the standpoint of practical achievement. Thus on the general theme, "What Must I Do to Be Saved?" the first sermon would answer the question; "Listen to the Spirit," the second, would answer it by saying, "Grip the Machine!" Between the two sermons a hymn will be sung by the congregation.

The idea behind this plan rests upon the belief that there are always two sides to every important question, and that each side should receive full consideration at each service. Thus the gospel as personal religion will be preached each Sunday, also the gospel as a driving force in social life. This plan contains the mystical element which is so necessary in religion, and yet gives full force to religion as ethical enthusiasm.

The board of trustees of Lake Avenue Baptist Church, Rochester, N. Y., recently issued the following announcement:

"It has come to the attention of the board of trustees that there is an increase of the selling of merchandise in the church building by groups within the church for the purpose of raising funds. The board wishes to call attention to the fact that it is the Lake Avenue policy to give liberally because we believe giving to be a spiritual exercise profitable in character building. Several years ago the church went on record as favoring liberal giving and disapproving of bazaars, sales, suppers for profit, and such fund-raising activities at the church. The board requests that all organizations will discourage the practising of appealing to the congregation to buy merchandise at the church for a profit for that organization, in order that it may secure funds for such purposes as the White Gift and the benevolent cause. The board also requests that sacrificial giving be stressed instead."

Showers of Greenbacks

The minister who tells this story vouches for its truthfulness. It happened on an Indian reservation in the East.

The chief was making an appeal for a large collection to properly decorate the church for Old Home Week. After he had made his appeal he announced the hymn "Showers of Blessing," but he changed the words to read in this way:

There shall be showers of greenbacks,
Showers of greenbacks we need:
Little dimes 'round us are falling,
But for the greenbacks we plead!

No doubt he got the money!

Problems and Advantages of Men's Work in the Local Church

Dr. W. M. Anderson, Dallas, Texas

Most of the difficulties which are encountered in men's work can be grouped into a few simple classifications. The experience of pastors and men's workers bears this out with increasing emphasis. It will be of value to review them as a preparation for considering the wonderful advantages which are to be found in men's work. I shall suggest the difficulties which are constantly made.

There is, first, this widespread excuse that men offer: "I do not have time." And there is some reasonableness in it. The pressure of the demands upon us today have developed a speed of living which is almost unbearable. Engagements of civic community welfare and other relationships have pressed our men to the breaking point. It is a real situation, and not simply an alibi. But there is a reply to this difficulty, and the reply is, "Men find the time for what they want to do, so that if the desire for a worthwhile job for the church can be developed in the man's mind he will find the time."

Another group of men will reply: "I have too many obligations now, I cannot take on another." This, too, is widespread in most of our communities, especially the larger ones. Organizations multiply more readily than men can be found to man them. Every man with the capacity of leadership is commandeered for a dozen more places of service than he should attempt. This, too, is a legitimate excuse, but there is for it a complete counter-statement: "God has priority right to the energies of the Christian man. If a man be Christian there is no uncertainty as to his first obligation." Show our men that, and the excuse no longer has any force!

The third great group of difficulties may be classed under the single head, the inertia of the men. Men have for so long been left out of the counting in church organizations that they have developed this well-nigh characteristic. It is hard to start them. This inertia comes from many sources. In some instances it is from the feeling that the women will do the work. From some it results in failures of efforts at men's organizations in the past. In some it is largely a lack of leadership on the part of pastors and church officers. In many it is ignorance of methods and plans. The solution of these problems is easily found by going to the leadership of our churches and getting such tried and

workable plans as men's departments have produced. Wherever such plans are given a trial they quickly arouse the men to their pursuit.

Another serious deterrent from active service on the part of individual men is sin in their own lives. The solution of this lies between the man's own heart and God.

Now let us turn to the other side of the question and see the advantages that come from men's work! They are too many and too great to list. A few will give an example of their value.

Men's work in the individual church develops genuine friendships. The value of this is beyond estimation. The city has always the civic clubs with their emphasis of this fellowship to give to their members, and pleasure and value that the churches may themselves as well supply. There is something in man-to-man fellowship that cements a group to a common purpose. There is something in the use of given names, John, Tom, Bill, that brings men closer together in their tasks. We have a right to this fellowship. It cannot be found anywhere else in our churches but in the organizations of men.

Men's work teaches men about the church. The teaching opportunities are scarce. Few of our churches are able to provide it. In the programs of properly organized men's work the opportunity is found.

Men's work gives our men a knowledge of the worldwide work of Christian churches. The denominational program is here brought to them. Definite study of missions abroad and at home, and causes of the church and local needs can be presented to groups of men only through some men's work organization.

Men's work discovers and develops new leadership. It is through the action of men in their meetings that their qualities of leadership are to be found. Happy the church which discovers the qualities of leadership as the basis of choosing church officers!

Most important of all, men's organizations develop the spiritual life of the individual man. Here is the purpose of it all! Nothing short of this will satisfy. Proper men's work organization gives the individual man a chance to find himself and to grow in spiritual strength and experience.

The Dead Sea

I gazed upon a sea, and lo! 'twas dead
Although by Hermon's snow and Jordan fed.
How came a fate so dire? The tale's soon told:
All that it got it kept and fast did hold.
All tributary streams found here their grave
Because the sea received and never gave.

O sea that's dead, teach me to know and feel
That grasp and greed my doom would also seal!
And help me, Lord, my best, my all to give
That I may others bless, and like thee live!

—Author unknown.

A Home Missions Congress

A Home Missions Congress with over 800 delegates officially appointed by 28 national home mission bodies, representing some 23,000,000 members, assembled in Washington, D. C., in December. The main work of the congress was done in 13 conference groups, whose findings were turned over to a committee which combined them in a comprehensive manifesto of 15,000 words, probably the most comprehensive and statesmanlike document on home missions ever produced.

A definition of their subject was given in these terms:

It is increasingly difficult to differentiate home missions from the work of so-called self-supporting churches or from the total work of the church in the home land. The home mission of the church we would define as the effort, in the spirit of Christ and in fulfilment of his great commission, to win to Christian discipleship the people of North America and to Christianize the life of our nations. This task our home missions agencies share with all the Christian forces of our lands.

More specifically, we conceive that the task of home missions includes these objectives:

1. To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian church, and to educate them for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequence of Christian discipleship;

2. To make the church available to those sections of America which lack its ministry;

3. To supply adequate church leadership where the work of the present church is unsuccessful or inadequate;

4. In the case of handicapped or retarded areas or underprivileged groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living to the end that the Christian community life may be developed;

5. To bring the Christian impulse to bear upon the broad social and civic questions of our day.

In a salutation to home missionaries on the field the committee said:

"This International Home Missions Congress takes this opportunity to place on its record as the final act of this congress its deep and heartfelt appreciation of the self-sacrificing labors of our home missionaries on their far-flung field of service.

"We wish hereby to assure them in this year of dark horizons that they may turn to us with fresh confidence, that we will sustain them.

"As our Lord on the slopes of Olivet sent his disciples to the ends of the earth saying, 'Lo, I am with you always!' so we, reverently and humbly, would paraphrase his last words and say to our comrades in all corners of this continent, Lo, we are with you in spirit now and always, here in this gathering, as we return to our various fields of labor!

"This is the salutation of the dawn, the dawn of a new day in coöperation, in unity of spirit in the bonds of peace and in the love of our Lord Jesus Christ!"

Russia calling! Russia calling!
By her agony appalling,
Homeless, wounded, tortured, dying,
Blood and tears and terror crying
Unto us who are possessing
Privilege, and peace, and blessing.
Shall we turn away, unheeding,
From such dire distress and pleading
With the cry on deaf ears falling?
Russia calling! Russia calling!

—"Friend of Missions."

Chemistry students in Dehra Dun Boys' High School, India

A Business Expert and a Layman Gives Us Something to Think About

Roger W. Babson, Babson Park, Massachusetts

Apparently, people today are not only tired out physically, but are discouraged. They lack that faith which is essential to personal or national progress. Accompanying this lack of faith is a disrespect for law, order and experience. Children are self-sufficient of their parents, and parents are self-sufficient of their God. In fact, faith, to be effective, must be backed up by righteousness. Faith cannot be bought or quickly obtained when in trouble—like medicine. Faith must be acquired slowly before it is needed—like education. Faith comes through patient devotion, right living and service to others.

A great mass of wage workers, executives and young business people have never before witnessed a severe business depression. Ever since Germany declared war in 1914—with the exception of a short readjustment period after the war ended,—there has been a constant demand for labor. Not only was the supply of available labor reduced by the war, but an extra amount of labor was needed for rehabilitation work. Moreover, the willingness of American and other investors to purchase liberally foreign bonds has provided the funds for such rehabilitation. Today the situation is entirely different. A new generation, too young to enter the war in 1914 to 1918, has swamped the labor markets of every country, the rehabilitation work has largely been completed, and owing to the reluctance of investors to buy more foreign bonds no money is available for new work.

In view of the steady work and easy profits which the above described condition made possible this new generation has felt sufficient in itself. Sunday schools and churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday. Hence, unlike previous generations, a large percentage of the people now unemployed, or losing money in business, have no faith upon which to fall back. When employed or making money they did nothing to store up spiritual reserves and hence have none to draw upon now that employment and profits have vanished. As a result, great masses of people are discouraged and know not where to turn. The material wealth upon which they solely depended has gone. They have no spiritual wealth upon which to draw, and they are tired out physically.

What is true of individuals is also true of nations. . . .

If the above analysis of the situation is correct certainly preachers and churches can render a wonderful service at this time, both in England and America. More religion rather than more legislation is the need of the hour. The solution of Britain's economic difficulties will come, as in the past, when a great religious revival sweeps the nation. This revival may be of a different form from those of 1880–1890, but its essential purpose, namely, to arouse the faith, purposes and ambitions of men to service, must be the same. Yea, I expect to see such a revival sweep Europe and America during the next decade. It seems inevitable to anyone who studies religious and economic history.

There is nothing new in the above observation. The law of action and reaction has always applied to religious conditions as well as to economic conditions. The so-called cycle theory (which I prefer to call the spiral theory, as the net result of each cycle is a real progress), underlies spiritual growth. There is nothing to worry about in the present situation. Both spiritual and economic conditions will recover and be better than ever in the past. Their inter-relation, however, should fearlessly be taught. People should understand that before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations. Nations should realize that the world has always possessed raw materials and labor, but has been prosperous only when the people have been actuated by a religious faith to use these resources for advancement and service. This is the law of life, and now is the time when it should be taught in churches, schools, and colleges. Think it over!

God Knows Where Every Good Job Is

Rev. Howard W. Pope, D.D., St. Petersburg, Fla.

There was a great deal of unemployment in Chicago during the World War, especially through one winter. The Moody Church recognized in this condition a good opportunity to reach thousands of men with the gospel. They announced in the papers that beginning on a certain date they would serve a free breakfast at the church, to be followed by a short gospel message. It was hoped and expected that those who enjoyed the breakfast would remain for the service which followed.

One morning after giving the message I went down from the platform among the audience to do personal work. I sat down by a young man and suggested that he tell me his story so that I might be able to help him. He told me how he had been brought up in the far West, and that his father was a business man, but becoming restive under the restraints of home he, the son, had started out to seek his fortune.

His objective was Chicago, but when he reached the city he found that thousands of others had preceded him. He had tramped the streets for two weeks looking for a job. Some one had told him about the free breakfast, and so he had come, enjoyed it, and was grateful.

I asked him if it had ever occurred to him that God knew every good job in the city and could show him one if he asked him. He said he had left the Lord out of his life, and that probably was his great mistake. I asked him if he would like to become a Christian, not merely for the sake of finding a job but because he was a sinner and therefore in need of a Saviour. I explained that Christ died for HIM on Calvary, and even then stood knocking at his heart, and that it was a burning shame for him to reject this Saviour any longer. He answered that he knew he ought to be a Christian, but that he did not know how to go about it.

I told him that the first step was to accept Christ freely as his Saviour just as he had accepted the sandwiches and coffee from the waiter, for John 1. 12 says, "As many as received him, to them gave he power to become the sons of God."

The second step was to confess Christ as Saviour in view of the promise of Romans 10. 9, 10: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved!"

The third step was to obey Christ as Saviour and Lord. "He that hath my commandments and keepeth them, . . . I will manifest myself to him," according to John 14. 21.

"The first two steps can be taken in a moment, the third will require all your life. Are you ready to take the first step now?" I asked him.

When he said he was we knelt down, and he confessed his sins and accepted Jesus Christ as his Saviour, promising to obey him for the rest of his life.

I reminded him again that God knew every good job in the city, and that now he had the right to ask God to show him one, because the Bible says, "My God shall supply all your need," Philippians 4. 19. I prayed, and he did, and then he went off with eager step and shining face.

The following morning he came to me after the breakfast. He came, he said, more to see me than for the breakfast, for he wanted to tell of his experience on the first day of his new life:

"As I left the church yesterday the wind blew a newspaper against me. It wrapped itself closely around my legs. I loosened the paper and was about to throw it away when it suddenly occurred to me to look at the want ads, for there were some listed on the sheet. I ran my eye down the column and found that a man was wanted not more than three blocks away from where I stood. I hurried there, and found that the job was still open. The man told me what the work was and asked me if I could do it. I replied that I often had done such work and had always given satisfaction. He asked me when I could begin, and I said: Now! He told me to hang up my hat and start in. When night came he told me I had done a good day's work, and he was pleased with my thoroughness. He asked if I had any money, and I shook my head. He handed me two dollars and said when that was gone to come to him for more, as they did not pay off till Saturday noon."

After this conversation I did not see this young man for ten days. Then he came again to say he had written home to his father, telling him that he had become a Christian and of the strange way in which he had found a job. He wrote that he was saving his money, and when he had enough to pay his fare he would return home like the prodigal to obtain his father's blessing, for he realized that home was the best place for him. He said his father had written back concerning the delight it had given his parents to know he had become a Christian. His father had enclosed a check sufficient for his fare because they could not wait for him to earn the money. He was urged to treat his employer honorably and stay with him until his place could be filled.

This story had not come to my mind for years until recently when I met a man who had failed in business several times, and who seemed to be completely discouraged. I told him of this incident, and reminded him also that God knew where every good job was, and that he would lead him to one if he would meet the conditions. Later when this man met me he said he had just been offered a position with a salary sufficient to support his family.

There are always those who are looking for employment, but I have noticed that those who read their Bible daily acquire a practical faith that enables them to rise above any emergency which may occur. There is a vital connection between trust in God and business success.

Psalm 1 would seem to give God's idea of what a Christian should be and do. He does not associate with ungodly people, and he delights in the law of the Lord.

In Joshua 1. 8 we read: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, . . . for then thou shalt make thy way prosperous, and then thou shalt have good success."

Our Lord himself said: "Therefore take no thought saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you!" (Matthew 6. 31–33).

And we are told in Matthew 13. 58 that Jesus could do no mighty works in Nazareth because of their unbelief.

Is that perhaps the reason why God can do no mighty works in your life? "According to your faith be it unto you!"

Around the Camp Fire in the Heart of Africa

Mrs. Dan Crawford, Luanza Mission, Belgian Congo

Great has been my joy to be once again well enough to trek with my tent and visit some of the little native assemblies and village Bible schools!

Each evening after the sun went down as a great ball of fire and a cold wind from the South sprang up the blazing logs of our huge camp fire was the lure we used to gather the villagers around us. A glorious toast at a fire they haven't the trouble to kindle always appeals to the natives. This is especially so with the infirm and the old grannies who are too feeble to carry in logs for themselves from the forest.

As they squat around, how one's heart goes out to these old cast-offs, and we longingly scan their faces lit up by the firelight, while telling out the old, old story of Jesus and his love.

"Yes, yes," we urge, "Christ died for you, and we love to tell you so!"

And sometimes—O be joyful!—a gleam of gratitude will brighten up the tired bleared eyes and set them all a-listening. One dear old soul throwing up her arms jubilantly cried:

"Saviour of my soul, I believe it! Come in! Come in!"

Then she started crooning a song of praise pitched on a squeaky key and notes all wobbly,—you would have found it impossible to keep a solemn face, yet don't dare to say she wasn't making a joyful noise unto the Lord!

If you can gain the earnest attention of the men around the fire you are pretty certain to be in for questions. One exclaimed:

"Good news sayest thou? What's the good news? Teachest thou not that after death we must enter the circle of God? This bringeth only fear!"

(Chiefs conducting palavers have the people sitting around them in a circle. When the moon has a ring round it the natives say God is holding his court.)

Another, with his bunch of charms around his neck, queried:

"Verily ye of the white man's land beget in me great wonderment. Having killed the Son of God ye cross the seas to tell us so! We black people would never have done that deed, no! Sayest thou that we would?"

Then we talked of "crucifying the Son of God AFRESH," pointing out that it was sin that caused his death, and because they loved to sin they were stabbing him daily in their villages. This proved to be a home-thrust for himself, for he became silent and pensive.

At one camp fire a girl with a baby on her back poured out her young life's sorrows. What a short past crammed full of sin! We could but pray. Then, there before the smouldering embers, in deep contrition, she found the Friend of sinners. You can guess what a Hallelujah Chorus went up that night and mingled with the heavenly choir all a-joying.

Often the singing of bright choruses around the fire attracts the village boys and girls for a while; and 'tis over these that we yearn with a great yearning. Oh to be able to save these children in time! "Soon ripe—soon rotten" is an African proverb that tells you all the sordid story. Thus our ever earnest desire is to be able to build little Bible schools in all the villages in which to train up these little ones in the fear of the Lord and the abhorrence of evil.

Keep praying for them and for us! And remember that in the busy rush of your life no prayer is lost! Our Saviour is the only One in all the universe who has perfect command of his time, yet he employs it in intercession for us.

Yours joyfully in the hope of the glory of God,

(Signed) Grace Crawford.

The Secret of the Life of Dwight Lyman Moody

Rev. John McDowell, D.D., New York

One cannot come in touch with such a helpful and uplifting life as that of D. L. Moody without asking: Where were the hidings of this man's power? What was the secret of his inspiring influence?

Emerson said: "Men are not quite so anxious to know what you do as what makes you do it." In Mr. Moody's case one is desirous of knowing both,—what he did and what made him do it. Again it has been said that great men influence the world in three ways: by what they say, by what they do, and by what they are. Mr. Moody's influence was rich in all three directions. He influenced the world by his teaching, by his action, by his character. One would desire to enlarge on each one of these channels of influence, but must rest content with a search for the secret of it all. Kaftan in his lectures at the University of Berlin is in the habit of saying that the greatest problem of life is the problem of an appreciative understanding of the great personalities of history. When one is dealing with D. L. Moody he is dealing with one of these great personalities.

If asked for the secret of it all, this man, who has left the world such a marvelous record of self-improvement, of self-control, of self-abandonment to the service of humanity, of distinguished and durable achievement, would unhesitatingly answer just one word—Christ! Looking back over the record of his life and work we are constrained to believe that Christ was the source of his life, the law of his life, the power of his life, the plan of his life, the glory of his life. His life found its stimulus, its substance, its end in Christ. No career of modern times is a better commentary on the high motto of the apostle Paul, "For me to live is Christ," than that of D. L. Moody. Christ was his creed, Christ was his deepest conviction, Christ was the inspiration of his conduct, Christ was the source of his character, the motive of his labors, the dynamic of his love.

As a direct result of enthroning Christ in his life Mr. Moody was a man whose life was marked by many Christlike qualities. Of some of these qualities I wish to speak briefly.

He was a man of unfaltering faith.

If character and worth are the evidences of faith we may truthfully say: "O man, great was thy faith!" Mr. Moody's faith was real to him, and he made it real to others. It was the active rather than the passive type. It was intensely practical.

Its nature is splendidly set forth in a reply he once made in the author's hearing when asked why he did not run his schools on faith.

"I do," he quickly responded. "I always have and always will. As an evidence of it, if you will tell me of any Christian man who has money to whom I have not written, or on whom I have not called, I will do so at once. I show my faith when I go to men and ask them to give to God's work."

Within an hour of making this statement the mail arrived. Among his letters was one from a business man to whom he had written asking for $10,000 towards the running expenses of his schools. The letter was a long one, offering many excuses for not complying with the request, and closed by reminding Mr. Moody of the promise: "My God shall supply all your need in Christ Jesus."

"Of course he will!" commented Mr. Moody in his most natural way.

The next letter he opened was from Scotland, and in it was a draft for two thousand pounds from an old friend who desired to express his appreciation of the service the evangelist had rendered to the Scotsman's native land!

Mr. Moody's faith evinced itself in two ways. First, in his capacity to believe God's word. Having satisfied himself that the Bible is God's word to man he accepted it with all his heart. He never discounted any portion of it. He claimed every promise in it for himself, his friends, and his fellow men. Second, his faith evinced itself in his power to do things. Faith in Mr. Moody was a matter of consecration as well as affirmation; a way of walking, not a way of talking; a way of working, not a way of shirking; a path to be followed, not merely a problem to be solved. His faith was an attitude of the will, a habit of the mind, an impulse of the heart which always responded to the summons of the truth as it was in Christ and recorded in the Scriptures. With him faith in Christ meant something more than to know about him or think about him: it meant to bow before him in reverence, to take him at his word, to do his will, to accept his teaching as true and to prove it by practising it.

The man of thought is the brain of the community, the man of feeling is its heart, the man of deeds is its hand. Mr. Moody was all three. His large conceptions were realized and his aspirations were translated into facts by an executive ability of the first order. He had a tremendous capacity for work and for setting others to work. Everything he undertook was a success. His faith is accurately described in the words of the apostle Paul as "faith which worketh by love."

He was a man of singleness of purpose.

His heart was in everything he did. As a salesman in the shoestore, a teacher in the Sunday school, a preacher of the gospel, a leader of men and movements, he showed that his life was dominated by one great purpose. His was not only a consecrated life, it was a concentrated life. He realized that the secret of all moral force, all spiritual success, all reality, is concentration.

Mr. Moody engaged in many forms of work during his lifetime, but all his work was inspired by one purpose,—the glory of Christ in the salvation of men. From this purpose he never swerved. To it he gave himself with unlimited devotion and whole-souled loyalty. No man ever followed more faithfully the motto of Jonathan Edwards, "I will live with all my might while I live." Few men ever lived such a life of purpose and deed. He had no inordinate love of self in any shape, of pleasure, of gold, of fame. All these things were absorbed in the bending and blending of his will

to God's will. In the Bible he carried these words of John Wesley were inscribed:

> Do all the good you can
> To all the people you can
> In all the ways you can
> And as long as you can!

This motto was not only printed in his Bible, it was inscribed in his heart and lived out in his daily life.

He was a man of sterling sincerity.

"It is refreshing at all times, and especially in this superficial and artificial age," wrote the editor of the "Catholic World" of Mr. Moody at his death, "to come into contact with such a genuine soul, a nature so sincere, so simple that it seems a mirror of nature itself."

The transparency of Moody's character and the sincerity of his acts were so marked that none who knew him could ever forget them. Between his pulpit utterances and his private life there was no gulf fixed, nor was there any between his Monday warfare and his Sunday worship. He had a passion for sincerity, for "the clean heart," for "truth in the inward parts." He was never guilty of sacrificing sincerity for success. He had an inborn dislike of all sham and deception. For a man to say what he really thinks and to be outwardly what he really is in his heart requires heroism of no mean type. This heroism Mr. Moody possessed in a remarkable degree. His presence killed insincerity and inspired sincerity. He was a hero to his own children and to his best friends.

He was a man of genuine humility.

A truly sincere man is always humble. He feels like a child amid God's infinite mysteries, longs for a nobler music, cries in his heart, "Light, light, more light!" till God in his own way leads him there. Such a man was D. L. Moody. He willingly sat at the feet of other men to learn. Drummond says that the way he turned aside from applause in England struck multitudes with wonder. To be courted was to him not merely a thing to be discouraged on general principles, it simply made him miserable. At the close of a great meeting when crowds, not of the base but of the worthy, thronged the platform to press his hand he always somehow disappeared. When they followed him to his hotel his doors were barred. This man would not be praised. The criticism which sours and the adulation which spoils left untouched the man who "forgot himself into immortality."

Dwight Lyman Moody

February 5, 1837 December 22, 1899

Moody, thou man of God, rugged of speech,
Unlearnèd like the men of Galilee,
But like them learning from thy Lord to be
Much on thy knees, and wrestling there beseech
For souls, thy guerdon; going thence to teach
Plain men the gospel's power, the blind to see
God's love and their soul's need, sinners to flee
Their sins and find an outstretched arm doth reach
The deepest depths to save: thou man of God,
Filled with the Holy Ghost, thy spirit lives
In countless lives renewed! The stretch of sod
Above thy dust a Mecca is that gives
To youth and age resolve, like thee, to be
Witness in power to HIM of Galilee!

—Laird Wingate Snell.

He was a man of large wisdom.

By wisdom the power of discerning what is true and right is meant, the power of discerning what is conducive to the highest interest of humanity, the discernment of the real characteristics and relations of conduct. If "wisdom is knowledge made our own and applied to life," then to Mr. Moody must be credited large and unusual wisdom. If, as Dr. Shedd says, "education is not a dead mass of accumulated terms but power to work with the brain," then Mr. Moody was one of the best educated men of his day. "If," said Dr. A. T. Pierson, "the mark of an educated man is found in the union of capacity and sagacity, innate mental vigor and practical ability to use it for a purpose, we come to say that Mr. Moody was no common specimen of a man of education in the best sense." "If the foundation of culture as of character is at the last moral sentiment," as Emerson said, no man of his day surpassed Mr. Moody in genuine culture, for few men equalled him in moral sentiment.

He was a man of prayer.

Here we touch the inner source of this man's matchless power. To Mr. Moody God was not a mere law, nor an abstraction. To him God was a person who feels and thinks, a father who rules and loves and is concerned with everything which affects his children.

With such a conception of God we are not surprised to find Mr. Moody leading a life of ceaseless communion with him out of which grew a life of overcoming strength. There was a correspondence between his life and his prayers. Both were massive and on a grand scale. Prayer was the real working power of Moody's life. "In a sense," says his son, W. R. Moody, in his recent "Life" of his father, "he prayed without ceasing. It would be difficult to imagine a situation in which he could not pray. It seemed such a spontaneous and natural experience. Often in a company of co-workers or the home circle when a problem presented itself he would say quite simply, 'Well, let us pray about it,' and there and then in a brief sentence or two he would seek divine guidance. Sometimes on some unfrequented road he would rein his horse and utter a brief supplication for strength and wisdom."

He was preëminently a man of deep and strong love.

This love manifested itself in in-

numerable ways. It was often seen in the tenderness and gentleness of the man. No nature was ever more generous and more considerate of the interests and welfare of others.

When urged by a supporter of his schools to raise the tuition from $100 per year to $200, with the suggestion that those who could not pay the extra $100 should secure some friend to do it, Mr. Moody replied:

"I want to be that friend to every student who enters these schools."

His interest in his students never ceased. They were on his heart day and night, as the following letter shows:

"London, July 8, 1892.

"*My dear McDowell:*

"I was glad to get so good a report from Princeton, and am glad the boys are all doing so well, especially ———. I have written him a letter today. It cheers me to hear that the boys who have gone out from us are doing all they can to hold up Christ. I do not see why Mount Hermon should not become a blessing to all of the colleges in the course of time. Give my warmest love to all the boys, and tell them that I am glad to get so good a report from them! Write me often, and let me know how things go at Northfield this summer!

"Yours truly,
"D. L. Moody."

Love was the master law of his life, the essence of his religion. Christianity to Mr. Moody was a method of life by which men and women are taught and inspired to love as Jesus loved, and to live loving and lovable lives. His love was inclusive. It embraced everything which was wholesome and healthy. "If the secret of his life would be known," says his son, "it is to be found inscribed upon the stone that marks his final resting place on Round Top, 'He that doeth the will of God abideth forever.'"

Those of us who had the privilege of knowing him personally will always think of him as the embodiment of

A heart in every thought renewed,
And full of love divine!

"If God Will"

Rev. George Stewart, Ph.D., Stamford, Conn.

I will return again unto you, if God will. Acts 18: 21.

The first preoccupation of the apostle Paul was his conception of the will of God. He felt he was particularly called and set aside by the will of God for his particular career. But almost every one of us in moments of profound insight have a feeling which we cannot prove and yet we do believe, that there is a special personal will of God not only for our character, but for our career.

To every alert spirit there comes at times the invitation to

Make a wild dedication of ourselves
To unpathed waters, undream'd shores,

an urge which is at once expansive and generous, representing the exploratory instinct which makes all ascent possible and the courageous adventure which is the chief glory of religion. It is to this response in the human heart that Jesus makes strongest appeal, a response that knits up into itself all the issues of life and of death.

Accepting God's Will

If the question, "What Price Glory?" had ever been put to Jesus, as it was often asked him in different words, he probably would have replied:

"The price of glory is the acceptance of God's purpose as your supreme loyalty."

Wherever and whenever you and I have accepted God's purpose for ourselves, divided lives have been unified, broken spirits made coherent and whole.

Robert W. Barbour in describing "The Gift of the Celtic Race to Religion" gives an account of the great revival of 1859 as it swept through the Highlands and visited Strathtummel in Perthshire. "That theme never ended without one word which went home. It was that which asked every hearer present whether he had come under personal allegiance to the king of kings. All the best men I have known in the Highlands had made a most definite response to him."

When God puts his will alongside us he gives us for our help just as great a thing, his love, until we are fierce with the passion to serve him, "just as if some mighty task were laid to an infant's hand and the engine-grasp of a giant strengthened it with his own."

But it is one thing to observe the workings of divine grace in another heart and a vastly different thing to be holden of grace oneself. One thing it is to see and believe, another thing to do the will.

Many pupils listen to a music master lay down the well known principles of musical grace and art without accepting his purpose. They know, but they will not do.

Many listen to an athletic coach describe a season of hard training without saying to themselves, "That regimen is for me!" They appreciate, but they do not accept.

Many are compelled to recognize spiritual power when they encounter it, but a smaller number reach out and appropriate it for themselves, saying:

"That is for me!"

Many of us know, in the present knowledge we have, we could rid ourselves of certain crudities of thought and behavior. We know enough, we could banish some ugly intolerance, we could take unto ourselves all sorts of corrections. We know and are sometimes stirred, but the acid test is, Will we do it?

Two clover seeds repose side by side in a bed of soil rich in nitrate. All the possibilities of healthy, vigorous growth surround both. A hidden, secret impulse causes one to reach out tiny hands to take unto itself the life-giving nitrogen in the soil. The other, surrounded by every possibility for growth, is wholly sterile and unfruitful. It does not accept what is there for it. The price of glory is the acceptance of adequate, available power to meet life's difficulties and necessities.

The task before those in charge of public health is not so much the dissemination of knowledge regarding eat-

ing and drinking and sleeping, of facts about the carriage of disease, cleanliness and exercise,—it is rather to elicit that far harder thing, the acceptance of what people already know about personal hygiene as applicable to themselves.

The task of the educator is not so much to increase reading. Most of us probably read too much. Nor is it to put pupils in possession of an ever increasing body of objective fact. It is rather to develop a selective process by which the growing mind reaches out tentacles and takes to itself all that is significant for its life and its well being. Selection, discrimination, appropriation, application, the immensely concrete, particular and personal use of what the head already knows: here lies the crowning achievement of the school!

The work of the Christian church is not chiefly educational, explanatory, or inspirational. The ages that created learning in the Nubian desert, that developed philosophy and fathered the arts, the periods when a hundred cathedrals were reared as carved testimonies to unshakeable faith, were not times of great or accurate knowledge either of the Scriptures or of Christian history. Rather out of a rich and abundant superstition based on faith and experience the church made its approach to the will and received perhaps the greatest response it has ever had from men.

Only when religion stirs up deep motor impulses to action—action free and generous, living out the commandments with hands and feet, embodying Beatitudes with tongue and heart,—does religion become a part of us. Its supreme appeal is to the will.

What is the price of radiance in life? Emancipation from dulness and mediocrity through the acceptance of God's plan for character and career.

Willing to Do God's Will

Willingness to do God's will is the condition of knowing it.

How we would like to sit face to face some bright day and say as to a fortune-teller:

"O thou source of all knowledge and of wisdom, show thy plan for me!"

But we shall never have that opportunity. Never is the road ahead revealed. There are silences in God, mysteries unfolded not to clairvoyance or even to prayer, but to experience alone,—the experience of a willing mind.

Only to obedient hearts comes liberation. We know that most nervous breakdowns come through unwilling labor. It is the obedient, willing person who accomplishes things, who works smoothly, peacefully, harmoniously. Take such a person and he can bear twice the load of the stubborn, rebellious worker, twice the intellectual task and nervous strain which would break other people.

Always beyond the hazard is the prize. One makes the risk to discover, beholding Promised Lands by the eye of faith, as Columbus saw the Americas from the coast of Spain. Beyond the severest human doubts and spiritual struggles lies safety.

The other side of complete enlistment comes peace of mind. Beyond the agony of the Garden comes the calm which endured humiliation and pain.

Life is a beautiful and a dangerous business. Courage is still one of its chief weapons. Receptive hearts are still the place of God's revelation and power.

Only the dedicated artist knows the far reaches of beauty possessed at the end of decades of wooing.

Only the consecrated teacher and seeker for truth in laboratory, library and classroom knows for certainty the spiritual meaning of work and research, is sure that he is thinking God's thoughts after him, becoming his hands and feet and voice.

Only the one who by the verdict of a free heart says, "I accept thee as the Lord of life," will ever know. Man cannot storm heaven's gate and demand the keys of life and serenity: these gifts come to quiet and willing hearts. There are shining rewards in life which await indefatigable labors, but there are also transcendent values which come only to hearts open to God's leading. Many of life's greatest boons are inaccessible even to hard work,—the commonly accepted panacea for every difficulty. Work, like drink, may sometimes be a mistaken escape from a poignant worry. Think of those who are victims of a zealous cleanliness, those who avoid the pain of thought in the opportunities of action! Those subtle elements which have to do with friendship and affection, right mood and attitude, hard work has nothing to do with them. Sometimes instead of changing the tempo of one's work one has to change one's mind, one's attitude, one's mood or opinion of another. There are things which will come, but there are other things which can never be gained except by readjustment of one's essential outlook upon life.

Each one of us hesitates upon the borderland of a larger and finer self. We stand before the radiance of a new year, carried resistlessly forward. We find fighting within ourselves the hero and the coward. With Francis Thompson the coward cries out in hesitation:

Yet was I sore afraid
Lest having thee I have naught else beside.

The hero cries out: "Create in me a clean heart and renew a right spirit within me!"

The staggering realization comes at times of deep self-appraisal that any people could have been God's Chosen People if they would let him choose them.

Within the plenitude of God's love there are fresh chances for each and all of us in the days that lie ahead,—solutions to old vexations, new friendships, fresh insights, higher devotions than we have ever had before.

To open hearts to God, no matter if he direct us to heights we are afraid to scale alone,—

To take for us his purpose, no matter if he lead us to a greatness we have never dared to be,—

To accept his plan, no matter if it means the burden of powers and responsibilities we fear to possess,—

To expand affections till through Christ we see and love the last and least of humankind,—

To do his will, focusing life in one radiant personality which unifies and makes clear all lesser decisions,—

This is the supreme message of the church of Christ to itself and to all mankind on any day, and especially in the time of fresh beginnings.

Any people can be God's Chosen People if they will let him choose them!

Running the Way of God's Commandments

Rev. Prof. James Moffatt, D.D., New York

I will run the way of thy commandments when thou shalt enlarge my heart. Psalm 119: 32.

This is the question: As life opens up, are we alive to our obligations? Does our obedience keep pace with our attainments, with our advances and experiences and privileges? It is a pretty searching question for our religious life.

The "heart" here means the whole of life, mentally and morally, and to enlarge the heart is to open up the life.

Now, from time to time life does expand for most of us. It may be that our mind is enlarged, our view of the world is broadened, our imagination is quickened. We have a larger grasp of what life means to all, and of what God's love implies for us.

Or, again, circumstances may be enlarged. We may get a fuller scope and more freedom in life. We may get more time to ourselves, perhaps, more money and independence. Or we may get larger sphere, greater freedom through an advance in our life, through marriage, through some other experience. In a variety of ways life opens up from time to time for most of us and we enjoy that expansion which is so thrilling and inspiring.

God enlarges life. We can fill up the details from our own experience and observation.

But now what happens when life gets more freedom, when we get more control of our faculties, or when our scope widens? What is the effect upon our character?

Well, it may be for the worst, unless we are careful. It may be rather an unsettling, an even demoralizing experience.

There is a temptation to let ourselves be carried off our feet and in some way relax our obedience. That is one of the first effects for many people of the taste of new freedom. It intoxicates them. They lose their balance.

It was because the psalmist felt this danger that he pledged himself to better things, saying: "When thou shalt enlarge my life, whenever it pleases thee to give me some larger scope or some ampler vision, whenever that happens I will run the way of thy commandments." That is, he will obey God all the more eagerly.

Now, friends, if the world had more men like the psalmist it would be a much quieter and better place. The psalmist saw what real freedom was, not freedom from law but obedience to a higher law than our own. St. Paul once spoke about the law of the spirit of life in Jesus Christ making him free from the law of sin. Most astonishing paradox,—the law of the spirit of life! Law and spirit! And yet it is a most profound truth, because the higher we rise in the spirit the more we come under law, the inward law of God. The spirit means a supreme authority over us which it is our life and joy to obey.

So the psalmist felt. So all deep natures have felt. Anything that frees our spirit, said Goethe once, anything that frees our spirit without giving us self-command is pernicious. That is how a moralist states the same truth that the psalmist and St. Paul were stating.

We are not advancing, we are falling back, if we make the new openings in life an excuse for being less strict with ourselves and less careful of the bidding of God.

Any enjoyment of life granted us by God really becomes a narrowing of our powers when we take it as the chance of being free now to please ourselves, irrespective of any other consideration.

Said the psalmist: "I will run the way of thy commandments." He said: "I propose in this ampler air, in this larger privilege, to be all the more active and keen in my religious duties. I will make a religion of my duty and I will make a duty of my religion, and do it heartily."

For example, take education! It is a real healthy desire to have larger views and a wider outlook. There is a genuine ring of pride in the words, "When I was a child I thought as a child, I understood as a child, I spoke as a child, but when I became a man I put away childish things." We are glad to find ourselves emancipated from childish things and opinions and crowd prejudices, and we look down upon them with the superior knowledge we have gained through the enlargement of life in education or travel or intercourse with the larger world. We are glad that we are no longer like children. Yes, but it is a pity when this produces irreverence. It is a loss and not a gain if we imagine that the growth of culture and learning enables us somehow to dispense with the sanctions and rules of religion, or to ignore the sacred distinctions between right and wrong, or to explain away reverence and conscience as though they were childish illusions.

> Let knowledge grow from more to more,
> But more of reverence in us dwell,
> That mind and soul, according well,
> May make one music as before,
> But vaster. . . .

It is no true education if it persuades us that we have attained the height and advancement and insight at which God cannot say to us "Thou shalt" or "Thou shalt not."

Again, we find the same danger working, for example, in art. Genius sometimes is apt to claim that it can dispense with the common moral restrictions. Genius, or the artistic temperament, sometimes asserts that it is a law to itself, it cannot be expected to conform to the standards of the crowd or the immature restrictions of morality.

In religion the same temptation comes to people. There are religious people who claim that they can have more freedom than other people. There have been societies of so-called saints who have asserted that they are entitled to do things which would be crimes for the ordinary man of the world, simply because spiritual privilege allows them to take more liberties with impunity. They say the Christian is a law to himself. If he is regenerated his impulses are all sanctified.

In political life you will sometimes find that when freedom comes to some class in a nation the result is that the people are far more conscious of their rights than of their duties. They think not so much about their new responsi-

bilities as about the new opportunities for self-gratification at all costs.

The most profound theologian in Britain in the last century was Dr. Hort. He said once that all civilization is the yoking of man, and the vicissitudes of history arise out of the trial of various yokes and the abuses of them by lawless and unyoked powers. Some sort of law, some sense of fear, some yoke we must always have if we are to be properly free.

Or, again, in social life, it does not by any means follow that the acquisition, for example, of a better social position means an increase of public spirit or of interest in the larger experiences of the Christian church. When life opens up in that way you may find men and women often becoming selfish and unreliable. Their idea of freedom is now to do what they like and do as they like. They become rather difficult to arouse to a sense of citizenship, of responsibility in Christian work, such as perhaps they once had when they had a smaller income.

Friends, in all sorts of ways we presume upon our new powers! We slip aside from the path of God's commandments into a bypath of self-indulgence. That is why I always think that the really critical period of an illness is convalescence. That is often the time when the doctor tells you:

"Now, the critical period is in the next few hours. If the patient can get through the next hour or two there is a chance to recover."

But from the moral viewpoint I have always felt that the critical time for a man who has been through a serious illness is the time when he begins to move about and regain his powers of health. Then you look at him and wonder:

"Now, will my friend who has allowed me to be so near in the hours of illness, will this man who has made vows under pain, will he keep these vows when the flood of new-born health comes back, or will he allow the enjoyment of life and the expansion of his physical well-being to make him forget the serious impressions of his illness and to grasp eagerly and selfishly at what God has again brought within his reach?"

That is the critical period from the moral viewpoint of illness.

Men and women, our Lord said that he came not to destroy but to fulfil the law! Your part, he said to his disciples, is to be not less but more than those who are keeping the Old Testament law. "If ye love those who love you, what reward have ye?" said Jesus. "Where is the merit in that? Why, the publicans do so, the tax-gatherers!" Jesus said to his disciples that they must go beyond that, that there is a higher motive and a deeper range still.

In fact, as life opens up to us and the revelation of God in Christ comes to us, it always shows to us the way of God's commands. Nowadays that requires to be repeated because there are many people preaching lawlessness, parading and preaching the lack of discipline, and discipline—either discipline of the church or of the state and discipline of ourselves, self-discipline—is one of the regenerating motives and methods of our modern life.

Lawlessness is not a road, but a bog where men will sink in the mud. The one road for progress is law, discipline, the law of God's commandments.

We may sometimes and we ought to learn to interpret the commandments of God better. We have to learn to interpret them more spiritually, people say. I distrust gravely the use of that word "spiritually" by many people if by "spiritually" they mean rather less strictly, forgetting that spiritually means stringently.

There is no growth of mind, and there is no expansion of interest, and there is no wider entrance into the delights of life that will ever take us beyond the relationship of willing, intelligent obedience to God. There will always be a law of the spiritual life. The difference is this, that as enjoyment comes to us and provides us with fresh opportunities of entering into the laws of God, then we obey God with more understanding and sympathy.

At first our obedience is apt to be rather drudging and grudging. We march along the road without much spirit, but when we get enlargement of life then we are able to make our responsibility to God more intelligent, more original. We say, "I will run the way of thy commandments! I will try to put initiative and spirit now into the service of God."

We were perhaps upright enough, correct enough. We did not leave the road, but we did not love it. We used to obey God with a kind of languid air, many of us, grudging every moment taken away from our own pleasures, glad when duty was done, secretly relieved when it fell to someone else to do an unpleasant bit of work. Now that the enlargement has come the law of the spirit of life has made our obedience spontaneous and cheerful. Now it is a matter not of compulsion and monotony, but of joy and desire. "I will run the way of thy commandments."

To the end, friends, life will be for us on the plan of Jesus a way of commandments. "I have come," Jesus said, "to fulfil the law." We must make up our minds to that. Then there is all the difference in the world between the obedience to routine, where duty is more or less an effort, and the obedience of the free spirit, which prompts us gladly to think how best we can please and serve our Master, and to feel that we can never do enough in his service.

And so the enlargement of vision and capacity granted us in Christ draws the soul more and more under obligations and laws which are not felt to be laws just because they are transformed by the spontaneous spirit of obedience.

We have in our Scottish worship Scriptural paraphrases, and were I preaching to a Scottish congregation I would simply refer to the 60th Paraphrase. It begins:

Father of peace and God of love,
  We own thy power to save,
The power by which our Saviour rose
  Victorious o'er the grave!

O, may thy Spirit seal our souls
  And mold us to thy will,
That our wicked hearts no more may stray,
  But keep thy precepts still!

Many of us as boys in Scotland had to learn those paraphrases on Sunday afternoons. We did not run the way of God's commandments, I am afraid, but it has paid us, it has rewarded us. The possession of these metrical psalms and paraphrases, learned often unwillingly

in early years, has put into our lives stores of words, and that is one of them:

That our wicked hearts no more may stray,
But keep thy precepts still!

If you want to know what a wicked heart is, I mean morally, just try for a time to keep one or two special precepts of Christ! You know what it is to try to evade the precepts, to whittle them down. But then the Spirit molds our wills inwardly to firmness and makes us ashamed of running away, and the Spirit of Christ relights our paths.

Mark Rutherford tells in one of his stories about a London preacher, a sturdy reformer, who after three months of married life found that he had made a hopeless mistake. He was married to a woman who failed to understand him, a shallow, empty creature. He could only look forward to a married life of wrangling and unhappiness when he was only 30 years old. But he did not despair. He tried hard to do his best, and, says Mark Rutherford, what God's purposes were he did not know. He took a sort of solemn pride in not knowing, and he marched along footsore and wounded in obedience to the orders of his great chief.

Well, that is something. It is often a great deal to start with. But of course it is not the inward, glad obedience of faith and hope. All honor to men and women who when life is strained and when they have found they have made a mistake stick to the law of God and seek no escape through some immoral evasion! All honor to these men and women who trudge along footsore and wounded like that preacher! One of the first lessons of life is to make ourselves do what we ought to do whether we like it or not, and to obey God without feeling that we are ill used.

Men and women, if you cannot do more than that at present under the pressure of life, if all this talk about enlargement of life seems to you a perfect mockery when you realize what you have got to face, your monotonous life, your restricted sphere, your handicaps, if life is hard and fate sometimes harder, still, men and women, stick to the road of God's commandments and march on!

If you could only think of God as a great chief, you will march on, footsore and wounded, in obedience to the purpose of your great chief. Tramp the road of God if you cannot run it! Tramp it until the turning comes in the enlargement which in God's providence arises!

When the enlargement does come, do see to it that your obedience is only deepened, that your loyalty becomes finer in quality and fresher!

It is perfectly legitimate for you to pray for enlargement of life, for better health, for less wear and strain, for more openness, larger leisure, easier circumstances. These may enter into our prayers quite reasonably. But let us remember also to pray that we may have these for the right end, not to please ourselves but to please God better, to be of more use to him and to our fellow men: and let us at the close of this conference, whatever enlargement of life we have received, let us covet, friends, as we go back to our normal life that noble spirit which throbs under this prayer and promise of the Old Testament psalmist:

"Whenever thou shalt enlarge my life, whenever thou shalt have granted me wider vision of truth and ampler participation of faith, I will be all the more eager for the way of thy commandments!"

Colonel Lindbergh Reveals His Secret

"I came to the conclusion that if I knew the difference between the right way to do a thing and the wrong way to do it, it was up to me to train myself to do the right thing at all times," writes Colonel Lindbergh, according to an exchange. "So I drew up a list of character factors. At night I would read off my list of character factors, and those which I had fulfilled satisfactorily during the day I would mark with a red cross. Those I had not been called upon to demonstrate that day would get no mark. But those character factors which I had actually violated each day I would mark with a black cross.

"I began to check myself from day to day and to compare my black and whites from month to month and year to year. I was glad to notice an improvement as I grew older."

Here is a list of his character factors, which are nearly all positive and constructive:

Altruism
Ambition
Brevity in speech
Concentration
Calmness in temper
Clean body
Clean speech
Clean thought
Clean conduct
Cheerfulness
Courage
Courtesy
Decisiveness
Determination
Economy
Energy
Enthusiasm
Firmness
Faith
Gracefulness
Honesty
Hopefulness
Industry
Initiative
Justice
Judgment
Love toward all
Loyalty
Moderateness
Modesty
Neat appearance
No argument
No sarcasm
No fault-finding
No talking about others
No talking too much
Optimism
Perseverance
Physical exercise
Pleasant voice
Punctuality
Patience
Politeness
Reverence (divine)
Parents
Home and family
Country
Respect to superiors
Respect to fellow men
Readiness to compromise
Recreation—"Manful, not sinful"
Self-esteem
Self-control
Self-confidence
Sense of humor
Sleep and rest
Sympathy
Sincerity
Tact
Thoroughness
Unselfishness

Humanity in the Presence of the Cross

3. Religion in the Presence of the Cross

Rev. G. Campbell Morgan, D.D., Philadelphia

John 11: 45–53; Matthew 27: 41–43.

Religion in the presence of the cross is represented by the high priests and the members of the Sanhedrin. Matthew is careful to point out that the chief priests were mocking him, with the scribes and the elders. We read that casually, yet let me run back to chapter 16, at verse 21. At Caesarea Philippi there were the challenge of Jesus, the confession of Peter, and then the unveiling of his purpose, his church, his cross, etc. "From that time forth began Jesus to shew unto his disciples how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed. . . ." Then here we read, "Likewise also the chief priests mocking him, with the scribes and elders."

That is not mere accident of grouping. It describes the make-up of the Sanhedrin. There were the spiritual rulers —the priests, the moral rulers—the scribes, and the civil rulers—the elders. As we saw sorrow represented in the women, government in the centurion, the soldiers, and the crucified malefactors, now here is religion standing in the presence of the cross.

I want to remind you of two things quite self-evident. In human history two things are clearly revealed about religion. First, it is always the supreme force, whether for good or evil.

Max Müller once defined religion thus: "By religion we mean that mental faculty which, independent of man, in spite of sense and reason equips man to apprehend the infinite under different names and varying disguises. Without that faculty no religion would be possible, and if we will but listen we can hear in all religions a groaning of the spirit, a struggling to conceive the inconceivable, to utter the unutterable, a longing after the infinite."

That is a remarkable paragraph, I think, but if I am not too bold or considered impertinent I should say Max Müller missed the point. That is not religion,—that is the faculty for religion, or that in man which makes religion necessary. Religion, on the other hand, is the finding or supposed finding of that after which man by reason of his religious nature is forever seeking. I should say that religion is not the groaning of the spirit, but the singing of the spirit when the reason for groaning is over; not the struggle to conceive the inconceivable, but the ability to write with John, "We know." It does not mean that it is perfect knowledge, but certitude; the sense that the unutterable has been uttered, and the soul grasped in some measure, not longing after the infinite, but living eternal life consciously.

Religion is a binding back of the soul to—shall I say to a god?—to God in some sense as conceived of; and I repeat that that faculty, not its quest and not its supposed finding, has always been the most powerful thing in human history, whether in Mohammedanism, Judaism, or Buddhism.

I want to make a second observation for the purpose of our meditation: The most blighting form of religion in human history is true religion when it has become degraded.

If you want a modern illustration of it just go down to Latin America! I am speaking from one's own feeling and experience and work. I always think Latin America is the most difficult missionary problem before us today, and that because you have not pure paganism, but you have a Christianity that has been degraded and devitalized. You are in the presence of a most terrible problem there.

You notice here that "the chief priests" is in the plural, and you are familiar with the fact that something is wrong with that. Again you go to this whole scene of the arrest and crucifying of Jesus, and you see Annas and Caiaphas. What were the people of God doing with two high priests? I only ask this question to refresh your memory. Annas in the line of succession should have been high priest, but he was not acceptable to Rome. Their nominee was Caiaphas, so you have two high priests.

Over in John I see those men before the cross, and as I watch them and see them looking at the crucified Nazarene I know perfectly well they are singularly happy and glad now they have done what they wanted to do. They have secured the silencing of that voice and the ending of that influence. They have put him on the cross, and they are rejoicing. Why did they rejoice? Because from their standpoint the putting of Jesus on that cross was the means by which they retained their power over the people. That is why I want to read the bit in John which throws clear light on this situation. It is a wonderful story.

The council is gathered to discuss this situation. All the people were going after Jesus, and these men said:

"We are losing our power, our influence over the people, and if we do that the Roman power will come and take our place away. What are we going to do?"

Caiaphas, that astute and polished politician, arose. Do you know anything in literature more remarkable for the devilish cleverness of it? You notice what he said first:

"You know nothing at all."

The moment he has said that they listen to him, wondering whether he does. What did he say? I am going to put it boldly, and this is what he meant:

"It is foolish to discuss the situation. The only thing to do is kill him. It is expedient that one man should die rather than that a nation should perish."

Fine political language, but I have caught you, Caiaphas! I know now what you are after. I have discovered the secret of your antagonism to Jesus. It is not really in the realm of religion, it is in the realm of your own office and power and position! Priestcraft unveiled as self-seeking and loving power over the people! There it is, and Jesus is now on the cross, the victory is apparently with Caiaphas.

Something happened then that did not impress the people, but it has been

recorded: "The veil of the Temple was rent in twain from the top to the bottom." I am not at all careful how you account for it, but I am careful that you observe it. What was the meaning of that rent veil? The way was opened to the presence of God for all men without any further interference or mediation on the part of priests. When the veil was rent the Holy Place was not desecrated, but the outer courts were consecrated. Was the idea of priesthood as right of access to God degraded? By no means, but caste was swept away, and that revealed every man's right of access of God without Caiaphas, Annas, and all the rest. The blood and the cross opened the way to God for all men, and swept the necessity for priesthood forever on one side.

Now look again for a moment or two at the larger circle, at the Sanhedrin, the chief priests, the scribes, the elders! You have in the scribes moral interpretation, and in the elders civil rule, but all of them under the mastery of the priests, the spiritual rulers. All those were there in front of the cross. What were they doing? Mocking Jesus! Do not fail to grasp it,—mocking Jesus! And how did they mock him? I am looking at verses 42 and 43 of Matthew 27. Underline the first word of 42 "He." Then in the middle of the verse you find "He" again. In 43 you find the first word again, "He." Three times "He."

What did they say? First: "He saved others; himself he cannot save." Mocking his impotence! Just be ordinarily human for a minute and see the dastardly business when he was there!

What next? "If he is the king of Israel let him now come down from the cross, and we will believe in him!" Mocking his claim to kingship! He had made it quite definitely. The second line of their mockery.

And then the most diabolical thing of all. He, on the human level quite helpless, his hands impaled, and the most dastardly thing, "He trusted in God. Let him deliver him now if he will have him; for he said, I am the Son of God!"

Religion mocking him! The chief priests, elders, and scribes mocking him! Mocking first his impotence to save himself, "Now let him come down!" Mocking his claim as king, "If he will come down we will believe him." But liars, if he had come down they would not have believed him! And the most brutal and diabolical thing, mocking a man's trust in that hour. And don't forget, these men represented a divine religion, the whole system divinely ordained. How things can be degraded that are divine in their origin!

Religion Centered in the Cross

That is all about it except this: There is the silent cross with the silent sufferer. Not a word in reply to their mockery of any kind! Yet he is answering, that cross is answering the mockery of religion.

What did they say? "He saved others, himself he cannot save," and they were quite right. But he transmuted their mockery into the majesty of the gospel. He saved others. Yes, but why does he save others? They have said, "Himself he cannot save." What do you mean by "cannot"? Only a few hours before he had proved there was a way in which he could have saved himself. He said in the Garden, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" They were quite right. They said more than they knew.

He cannot save himself. Why not? My brothers and sisters, there is only one way in which I can answer that! He loved me,—that is why. He saved others because he would not and could not for very love save himself, and the ribald mockery of the religious rulers is transmuted into the redeeming story.

They said: "He is king," of course with sneering voices. There was a superscription written over him,—Pilate had put it up to make the priests mad. He had been careful that nobody should miss the reading of it, so it was written in Latin, Greek, and Hebrew. "Jesus of Nazareth, King of the Jews." The rulers have to look at it, and they protest against it, but Pilate said, "What I have written I have written," and it stayed there. It must have irritated them to look at it, and they say, "If he is king of Israel let him now come from the cross and we will believe in him!"

What is the cross saying? Reverently may I put it thus: The cross and the Man are saying:

"No, you do not understand! I am not coming down because I am the king, and because I do not come down I abide the king."

His kingship is rooted there. Contradicting every other idea of kingship the world had ever had, even in Biblical history, the king humbling himself, obedient to the death of the cross. "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord to the glory of God the Father." "If he is king of Israel let him come down!" He is king because he did not come down, and he did not come down because he is the king. And there the cross becomes the throne.

Once more. "He trusted in God: let him deliver him now if he will have him: for he said, I am the Son of God!" What does the cross say to that? Won't you take it and try to put it in other words for yourself? Because he trusted in God, God delivered him in form, but to the cross.

Let us go for a minute to Acts 2, to the first sermon preached after the coming of the Holy Ghost. Peter is preaching and he says:

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: . . .

"You slew him, but make no mistake, he was delivered up by the determinate counsel and foreknowledge of God!"

And my brothers and sisters, if you put that on the level of the human, God was able to accomplish his determinate counsel of redemption because here was someone who trusted in him completely. Because he trusted in him he delivered him in form.

Sometimes God has delivered me from

things because I could not trust him. I have clamored against something too great and difficult. Perhaps in heaven I shall say what a fool I was not to have trusted him more completely.

"If he trusted in God let God prove that he wants him by delivering him!" O blind and foolish, his trust was so perfect, such complete abandonment to the will of the divine heart of God, God carried out in him his divine purpose. He delivered him in form, but to the cross, and therefore the cross has become the trysting place between God and man.

Religion in the presence of the cross mocking, and the cross becoming the common center and power of religion!

Religion is right relationship with God. It is the binding back of man to God. Man's life held in complete and perfect adjustment to the will of God. That is religion.

How is that going to come about? How may you get into that relationship with God? By the way of that cross, and by no other way. When I am told that what I need is the religion of Jesus I reply that the religion of Jesus is impossible to me unless or until a way is found for me back to God, and the way is the way of his cross. I am never saved by bearing the cross. If any man think he is going to be saved by understanding the cross he is lost forever. It is too deep, too high, too vast for perfect apprehension or interpretation, but when a man flings himself out into that realm and region of the infinite, there on Calvary he finds he is brought back to God. Then he can begin to live as Jesus lived. Then Christ becomes a pattern, but until then it is not so.

The Modern Message of the Minor Prophets

5. The Apocalyptical Idea

Rev. Raymond Calkins, D.D., Cambridge, Mass.

This morning for my last lecture I am going to try to do a difficult thing. Instead of studying two of the minor prophets as we have done heretofore I am going to study an idea, an idea that runs all through these minor prophets culminating in the book of Daniel, that runs right through these prophets into the New Testament and becomes an integral part of the teaching of Jesus, that runs through the epistles and culminates in the book of the Revelation. It finds itself imbedded in the creeds and in the hymnology and in the devotional literature of the Christian church. Yet although it runs right through the Bible, creeds and hymns it is only dimly apprehended and understood by the average Bible student and by the average Christian. That idea is known technically as the apocalyptical idea. Apocalypse is a Greek word, and the Latin equivalent for it is revelation. The two words mean the same thing.

The idea is a declaration of what God is prepared to do for his people. It is not an exhortation to man to see what he will do for God.

Now every student of Old Testament prophecy is aware that after a time a certain change creeps over it, a new color gets into it. At the first, in Amos, Hosea, Micah, Isaiah and Jeremiah we have straight ethical and moral teaching and preaching, but by and by a new and what seems a rather fantastic idea seems to creep into these prophets. I pointed out that Zephaniah is the first to show much of it. Zephaniah said, "The great day of the Lord is near," and intoned that hymn in which he saw the approaching revelation of the resources and powers of God that are going to be let down on earth for the salvation of his people. Later in Zechariah with all his visions, in Joel that we studied yesterday, this idea comes steadily and explicitly to the front. And it finds its culmination in the Old Testament in the book of Daniel.

If anybody asks what caused this change to overtake prophecy, this fresh emphasis, this new note to become imbedded in Old Testament prophecy, the answer is that it was the terrible catastrophe of the exile. Zephaniah has some of it before the exile, but after the exile it comes explicitly and prominently to the fore. You see, this kind of prophecy is a prophecy for bad times, for hard times, when apparently people have reached the end of their resources, when apparently they are helpless, when apparently if they are going to be saved it is God who has to do the saving. Then this unveiling, this discovery of the moral powers of God that are available for the rescue and salvation of his people comes prominently to the front.

Now you see it is no longer a question of what man is going to do for God, but of what God is prepared to do for man. Is it conversion of the people? No. Is it deliverance? Yes. Is it reform? No. Is it salvation? Yes. And for 500 years in the Old Testament prophecy lifted up its voice in an agony of appeal to the Ancient of Days, to the omnipotent God, to bare his arm and come down for the salvation of his people. The scene of prophecy, if I may use that expression, is shifted from earth to heaven. Its pages are filled with a description of the power of God, his resources, his armies, his anger, his deliverance. In a word, we have the revelation of the omnipotent might of God as a pledge and promise of victory given to the people of God when their own strength was exhausted and their own power to save themselves apparently at an end. This is the underlying idea of all of apocalyptical prophecy, and when this idea is once grasped it is not difficult to understand its style and its vocabulary.

You and I when we read these horrific descriptions are bewildered by them. It all seems so fantastic: dreams, angels, heavenly fire and thunder, music of all kinds, tremendous and terrible events. But when you reduce all this to its real meaning you discover that it is an attempt to put in human vocabulary the resources of God. Evidently this im-

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pression can be best conveyed by the use of highly colored and pictorial language. In this type of literature it is simply the effort of the human imagination to picture the resources of God brought to bear on the forces of evil that are arrayed against him. It is the description, so to speak, of celestial munition factories, of the mobilization of ethereal troops, and while in part seemingly grotesque, it is in the main a grandiose effort of the human mind to portray the contending hosts of God and Satan as they meet in one stupendous conflict.

It requires no imagination or argument to prove the inspiration of this kind of prophecy. When its meaning is understood, instead of being prophecy in decline,—so many have said that it is a falling off in prophecy,—it seems to me to be amongst the finest achievements of the human mind inspired by the mind of God. A proof of that is seen in the results of this kind of prophecy. It evoked such a response of fortitude from the hearts of people that their faith triumphed over insuperable odds. It is safe to say that if we had not had apocalyptical prophecy in the Old Testament we never would have had a New Testament at all.

This kind of prophecy with its imagery, its strange vocabulary, its descriptions of God's armies and of God's resources brought to the salvation of man, all of this comes to a head in the book of Daniel, which is the apocalyptical prophecy par excellence of the Old Testament.

This element in the Bible is to me one of the most precious in it, and most Bible students do not understand it at all. I love to think when I am battling against evil a time limit has been set, and that one day evil is going to be overthrown in the world. In the last six chapters in Daniel, in language which may seem strange to us, and with figures of speech borrowed from Eastern mythology, and peculiar or symbolical numbers, the truth was brought home that the time was set, that the time was known to God, there was a limit to it. In chapter after chapter there stands the promise that judgment shall be set, and there is an end to the matter. So for me the book of Daniel becomes tremendously precious, and its inspiration becomes tremendously real, when I think it was that book in the Bible at the last critical time before the coming of Jesus himself that saved the Jewish faith from extinction and preserved it unto the coming of the Son of man. From all this it must be clear what the meaning of apocalyptical prophecy is for every worker for righteousness. The person who can best understand and use this prophecy is one who has pitted his own soul against evil and sin as he sees it and knows it. This immortal prophecy contains assurance that evil shall be conquered in the end, and right shall ultimately prevail.

It is no accident that the book of Daniel was one of the favorite books of Jesus. We can tell what Jesus' favorite books in the Old Testament were by reading his words and counting their references to them. There are more references to the book of Daniel in the records of Jesus' life than to almost any other Old Testament book. As I am going to point out in a moment, in the dark hours of his passion and struggle when he came face to face with incarnate evil, when he sweat agony in his endeavor to bear away the sin of the world, his soul hung upon the everlasting assurance that there shall come one who is determined judgment shall be satisfied, and the kingdom shall be given to the people of the saints of the Most High, for his kingdom is an everlasting kingdom, and his dominion shall be from sea to sea.

Jesus and Apocalyptical Teaching

I have said that this apocalyptical element comes to a head in the book of Daniel and flows right through to the New Testament. I cannot follow the stream from Old Testament times over into the beginning of the New Testament. I can only say that in the books of the Apocrypha, as they are known, it stands central and strong, but when you open the New Testament and read the teachings of Jesus there you will find it coming from the Son of man with power and great glory. Only one of the four Gospels has none of it, and that is the fourth. Matthew, Mark, and Luke have long chapters of this apocalyptical insight. For most Bible readers these chapters have seemed strange and quite foreign to the gentle and loving Jesus, rather mysterious alongside the familiar parables and sayings of Jesus. Why pass from the teachings of Jesus to these horrific chapters that reverberate with the sound of thunder and earthquakes, whose darkness is illuminated by flashes of lightning, with desolation and weeping and gnashing of teeth? All of this is like passing from sunny meadows and smiling landscapes into threatening mountain passes, into dark and forbidding divides, where fear suddenly grips the traveler's heart. We just do not like it. We wish the teachings of Jesus were free from all this apocalyptical language, we are not at home in it, we do not read it, we do not know what to do with it, so we let it alone and read the parables and the Sermon on the Mount. But all the same, there it stands, just as central as the parables, just as authentic as other sayings of Jesus.

The question is, Why did Jesus use language like this? Why is this teaching to be found in the gospel at all? As we have seen, the teaching of the prophets was just a way of expressing their faith in the ultimate triumph of good over evil. Always that idea rests at the heart of apocalypse wherever we find it.

His ministry begins with teaching his disciples and the people, and with healing the bodies and souls of men. Only occasionally do we catch a glimpse or get a flash of apocalyptical teaching, as when he sees Satan falling like lightning from heaven, or declares in the parable of the tares that evil shall be destroyed by fire. As Jesus advances in the proclamation of his new kingdom it becomes increasingly apparent that against it are to be arrayed all the kingdoms and powers of this world. "Now," he says, "is my soul troubled." The shadow of the cross begins to fall across his pathway. Sharper and sharper becomes the contrast between good and evil, and the more the kingdom of the world threatens to crush him the more insistently there falls from his lips the apocalyptical teaching that one day the kingdom will be set up in the world and

the prince of righteousness will sit upon the throne. When death begins to draw near and the shadow of the cross falls upon him, conscious that his brief life is about to end, his earthly work forever to be closed, he utters these great and terrible words about his second coming, using the familiar vocabulary of the Jewish apocalypse. It is as if he said:

"I have been among you in obscurity and weakness. I am now about to go away. I am to die a terrible death, but this death does not spell the failure of my cause. I shall come again in glory and power to judge the world and to bring in the kingdom of God."

Now there may be things that are not easy to explain or understand, but putting these aside the main intention is plain. As there had been an advent in weakness, so there should be an advent in power. He may have been born a babe in a manger, but one day he would come with the authority of ruler and judge. He may have been at the mercy of men, but the day was to come when men would be at his mercy who was to judge the quick and the dead. He may indeed have been going away, but only to higher vantage ground from which he would exert far more powerful influence upon the world than when he was with them in the flesh, and he would still be an instrument of God, as he had been under the lowlier conditions.

The real meaning of the apocalyptical teaching of Jesus is his solemn assurance that though he might be living in the world in humility and shame the hour was advancing when the kingdom which he had come to found, and which thus far had found its lodgement only in the heart of a few humble people, would be manifested in the world's life; when he who was about to be spit upon, beaten, crucified, would reappear as king and his holy angels with him; when the wicked would be destroyed and truth would reign supreme. Do you think the teaching of Jesus would have been complete without that? It is in such supreme assurance and faith that Jesus walked in the Garden of Gethsemane, received the traitor's kiss, heard Peter's denial, and was crucified. It was for the joy set before him that he endured the cross, despised shame, and sat down on the right hand of the throne of God.

I do not see how any social worker for righteousness can get along without the teaching, and I do not think you can. If you take just the ethical teachings of Jesus and work with those the day is coming when you are going to get tired and discouraged, when you are going to say it is hopeless, when you are going to say you never will win out against the evil that confronts you. But if when the times are bad, when everything looks dark and apparently evil is going to overwhelm you, and you have no chance of overcoming it, you can lay hold of this element in Bible teaching, then your soul is going to be lifted out of discouragement, and you are going to do your work with joy, freedom, and faith.

Paul could not do without apocalyptical hope. Think of Paul traveling around the Roman empire with the glory of the gospel shining in his soul, and he looks around and what does he see? He sees the whole of the Roman empire in its vast power and apparently with its impregnable sin as he goes forward seeking to subdue the world for Christ. He becomes aware that while to a certain extent the world may be impressed by the gospel there is a whole social order of untouched wrongs and cruelties that he cannot reach. Evils that are wholly against the mind of Christ, but which he cannot alter. But one thing he could do, he could set himself to win converts out of the wicked world, he could plant in the heart of men, so far as he was able, —this is all you can do,—the love and fear of Jesus Christ. He could organize them into churches, and he could try to strengthen those churches. For the rest there was the great hope the Lord would come. Once he had come in weakness, the next time he would come in power and glory. And in the hope of that day he himself could work and die, bear his witness and be content in the confidence that in the fulness of time Jesus Christ would come to judge both the quick and the dead, and this world would be his kingdom from pole to pole. But without that hope, without that confidence, Paul could not have done his work.

For the Christian this apocalyptical teaching has its immense and indispensable moral and spiritual value. What it does is to sustain our social hope. It is the pledge and promise of the victory of righteousness, of the sun coming out on earth when it seems most dark. When we get discouraged, when truth seems terribly slow, when forces gather that seem to threaten righteousness and peace, when what we call current events seem to flow in the wrong direction, there is this immense consolation:

"I believe, I believe that he shall come again to judge! He has promised."

Ours is to labor on in his spirit, consecrated by his love, but the matter is not going to end there. There is going to be no defeat, no failure, no delay even, for in God's sight one day may be as a thousand years and a thousand years as one day. Like an avalanche of right heaven will one day descend upon our darkness, destroy all sadness, and fill the earth with its golden flood.

Isn't it beautiful to know that though things go wrong and evil seems to triumph, though we feel our impotence to do away with the wrong, Jesus still stands immovable? When we seem powerless to right things that make our hearts ache, isn't it good to know that there is a time limit to all this temporary order, that heaven will come and take possession of it all? There is something to my mind infinitely depressing about the thought of the world just going on indefinitely as it is going on today with pain and trouble as the warp and woof of its existence. We can lay next to our heart this bright, flaming, beautiful inspiration that one day the Lord will bare his holy arm, that he will come to his own and they will receive him, and he will take possession and make this world his own. I suppose for myself it is in such a persuasion as that that I am able to combine the sadness of Zephaniah with the bright gladness of Zechariah. I will never let my soul get less sensitive to wrong and evil, yet I can stand up with joy, I can play my part and do my best in the confident expectation that behind the dim unknown God is watching over his own, and in the fulness of time this world shall be made the kingdom of our Lord and Christ.

International Sunday School Lessons

February 1, 1931

Jesus the Great Physician

Luke 4. 31–44; 5. 12–16

Our Lord's early ministry in Galilee soon brought him into prominence, 4.14. Some activities of a certain sabbath are recorded in the first three Gospels.

A sabbath in Capernaum, 4. 31–41.

In the morning in the synagogue he released a man from the domination of an unclean devil that had taken possession of him. Devils (demons) are real personalities, not states of mind.

After the service he went home with Peter, and found his mother-in-law down with a great fever. Upon their request he rebuked the fever as on a later occasion he rebuked the winds and waves of the sea (8. 24), and it left her. The genuineness of the cure was proved by the lady's immediate ability to get up and go about her household ministries, showing nothing of the weakening effect of the fever. Whenever we see Jesus in a home he brings blessing.

Sabbath ended at sunset, so people everywhere could now travel and carry their sick ones to this healer without breaking any laws. What a wonderful night it was in Capernaum! Picture a city with all kinds of suffering but no doctors, or only the crudest medical ideas such as are found even today in Oriental and pagan lands! Think what our Lord's healing ministry meant there! It enhances and glorifies the work of medical missions at home and abroad. It raises the question of Christianity's healing ministry, both of individuals and of communities. How far should the church engage in the ministry of healing, physical and mental?

A tour through Galilee, 4. 42–44.

Next morning, rising up a great while before day, Mark (1. 35) says, Jesus went to a solitary place to pray. Were his spiritual and physical reserves depleted by the crowded labors of the previous day? Or was it his daily habit? (See 5. 16.) His quiet time was broken by the disciples and the crowds, who wished to retain him there. But the urge of his mission was upon him, and he went on circuit through Galilee.

If our Lord thus needed to go apart for prayer, surely we need a quiet time daily to restore our spiritual reserves and prepare us for the coming day!

Healing a leper, 5. 12–16.

With characteristic willingness our Lord heals this leper, even subjecting himself to ritual uncleanness by sympathetically touching the man. But he honors the Mosaic law by sending him to the priests for a certificate of cleansing.

In dismissing the healed leper he charged him to say nothing to anyone, except as he performed the ritual of cleansing "as evidence" (A. T. Robertson) for the priests, "to notify" them (Moffatt). Why this reserve? But the leper's gratitude could not be checked, and he became a living advertisement of our Lord's healing power, so that his popularity was widely increased. Have we not a testimony to give for our Lord?

This is the first known healing of a leper since Naaman.

In Bible times lepers were incurables, untouchables. Leprosy was a type of sin. Modern medical science seems to have discovered a cure for leprosy: but do not believe that modern theology or science has discovered any new cure for sin!

Golden Memory Text—Surely he hath borne our griefs and carried our sorrows! Isaiah 53. 4.

February 8, 1931

Jesus the World's Teacher

Luke 6. 27–42

Our Lord is everywhere recognized as the world's greatest and noblest teacher, yet he founded no school, he left no writings. How we ought to value these Gospel records!

Commands for daily living.

Dr. James Moffatt has pointed out that the word "enemy" misleads us in trying to understand Christ's words. He says that the Jews were a subject race, that war was not in their ken, and that our Lord was not talking of national military enemies as if he was a pacifist. The "enemies" our Lord envisaged were enemy neighbors, those who hated and cursed and despitefully used one another in the towns and villages of Palestine. He urged his hearers to meet such unneighborly jarring with love, good works, blessing, prayer. Non-retaliation, uncalculating generosity, mercy with God the Father as the model, freedom from censoriousness, the forgiving and the giving spirit are among other virtues our Lord commanded.

Similar hostilities and feuds are not unknown in our towns and villages today. These "enemies" are about the only ones most of us will ever be called to meet.

Did our Lord mean what he said?

Did he mean his words to be taken literally, at their face value, by his hearers and by us today?

Some say Yes, others No.

When some one struck our Lord himself in John 18. 22, 23 he resented the blow as unjust.

Some fear that if persons literally obeyed Christ's words today they would be reduced to nakedness and poverty, society would be reduced to chaos, and so the rules would kill themselves.

Others contend that our Lord's commands are not impractical. Perhaps they have not had a real trial except in cases like St. Francis of Assisi, and to a degree in Gandhi. Certainly they would tend to break up the present self-centered social order: but would that be a serious calamity? Love and unselfishness and surrender of one's rights often prove the best defence against evil. They often shame self-seekers and break down evil-doers whom prison bars do not mend.

It is dangerous to say that our Lord did not mean what he said. Shall we say that he did not mean the Golden Rule to be taken literally? Or that we should not literally be merciful as God is merciful? Where will you draw the line if some of the exhortations are literal and some not?

The fact is, if even the Golden Rule prevailed the whole situation would be altered. It is usually applied only to the wealthy, but it is not one-sided. If your mean and hostile neighbor obeyed the Golden Rule there would be no squabble. If the thief obeyed the Golden Rule he would not steal your overcoat. If every one obeyed the Golden Rule there would be genuine

unselfishness and universal good will and general welfare.

But to observe the Golden Rule as Christ observed it one must be a pretty good Christian. To love, to do good, to lend, etc., without counting on returns requires the grace of God and is impossible without it.

Our lesson verses occur in Luke's report of a sermon of our Lord something like the Sermon on the Mount recorded by Matthew. That sermon is not the final word for the believer and the church: it is rather the manifesto of the kingdom when the king is on the throne. But the underlying principles of God's dealings with men are the same in all dispensations. Surely our Lord meant his hearers to heed and practise the exhortations he was giving them. Picture the people who were in our Lord's audience and it will help to interpret his exhortations.

The parabolic teaching draws unforgettable pictures of blind incompetence and hypocritical self-complacence.

Golden Memory Text—As ye would that men should do to you, do ye also to them likewise! Luke 6. 31.

February 15, 1931
Jesus the Friend of Sinners
Luke 7. 36–50

Our Lord has just said that he came "eating and drinking" (34), that is, entering into social life. We now find him accepting Simon the Pharisee's invitation to eat with him.

This is the gospel of hospitality. Luke relates two other instances of Pharisees inviting our Lord to meals, 11. 37 and 14. 1. It is also the gospel of Christ and womankind.

The penitent woman, 37–39.

True to Oriental fact, a penitent woman finds open access to the house, and overcome with emotion anoints his feet, etc. Here is the only kiss recorded as having been given to our Lord, except the traitor's.

Simon watched her, and watched him, and judging from the ceremonial point of view concluded that our Lord was not a prophet, as he seemed to lack supernatural insight. It did not occur to Simon that Christ could know the woman and yet permit her to touch him.

A story of two debtors, and its application, 40–47.

Our Lord had watched the woman's every action, and Simon too, and answers his unspoken criticism by a human-interest story of two bankrupt debtors. One debtor owed more than the other, but both were unable to pay. Both were freely forgiven. They were not forgiven because they loved the money-lender, but forgiveness begat love for him proportioned according to the size of their debts.

How different the true facts of the meal were from appearances! Simon is shown to be lacking in things in which he should have prided himself,—the spirit and courtesies and honors of hospitality,—the water, the kiss, the oil,—while the woman more than supplied his lack in these. He was a debtor as well as she, with nothing to pay: not so great a debtor, however.

The woman saved, 48–50.

The woman becomes the center of interest again. It was her faith that had won forgiveness of sins, salvation, peace, vindication. Her much love and gratitude were the consequence and proof of her forgiveness.

Every sinner is a bankrupt debtor before God.

Love to Christ varies with the sense of sin and forgiveness. Those who are most sensitive, most conscious of sins forgiven, are most fruitful in love and devotion.

The incident shows our Lord's observance of courtesy and gratitude and love, and the lack of these. Is he not the same today?

It also shows his frankness and kindness, his friendliness and delicacy in dealing with sinners.

What is your attitude in heart and conduct toward "sinners"? Do you practise Christian hospitality in your home?

Golden Memory Text—Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Timothy 1. 15.

February 22, 1931
Jesus Bearing the Good Tidings
Luke 8. 1–15

Itinerating in Galilee, 1–3.

Our Lord was making Capernaum his headquarters, and now goes on an itinerating tour through the province of Galilee. But not alone. He is accompanied by the XII and by a group of women. Three of these are immortalized by name.

Here is the first Women's Auxiliary! Their service consisted in ministering to our Lord and the XII of their means, that is, presumably, buying and preparing food and meeting other expenses when they were not entertained by somebody. For they were not now earning a living at their trades. Our Lord owned nothing except the clothes he wore.

How brightly the action of these loyal and grateful souls stands out against the background of his need and suffering! Who does not envy them their kindly, peculiarly womanly service? True service is ever the expression of love to Christ.

Parable of the sower, 4–8.

A more apposite title would be "The Parable of the Soil," for it is a study in soil conditions, the same soil throughout but under different conditions.

Picture a Palestine countryside! There are few hedges between fields, and no roads,—only pathways trodden hard by traffic of man and beast. Quite possibly Lord Jesus looked up as he was teaching and saw a sower scattering seed. He describes four things that happened.

(1) Pathway soil. Hardened, impenetrable, seeds snatched up by birds.

(2) Rocky soil. Shallow, warmed but soon parched by the sun, so that though the seed makes quick growth it soon withers, its promises are blasted.

(3) Thorn-infested soil. Good, but full of thorn seeds and roots, which choke the growing seeds.

(4) Good soil. Soft, deep, clean. The seed secures proper reception, makes healthy growth, and yields abundant harvest.

In the parable, then, there is the same sower, the same good seed, the same good soil but under different conditions that affect its receptivity of the seed and so lead to different results.

Its interpretation, 9–15.

In interpreting a parable not every detail need be construed to convey spiritual teaching. Our Lord himself tells what points in this story are parabolic,—an unusual thing for him to do.

(1) Hardened hearers. Non-receptive, not believing and not saved. Hearts hardened by sins, habits, pleasures, etc.

(2) Superficial hearers. Receiving the word with joy, making quick response, but believing only for a while and falling away before testing as they have no deep-rooted convictions.

(3) Pre-occupied hearers. They hear, believe, grow, but worldly cares, riches, pleasures choke the word so that the good seed is smothered, they bring forth no fruit to perfection.

(4) Ideal hearers, whose honest and good hearts hold fast the word and bring forth abundant fruit with patience.

Further lessons.

The four conditions of soil may not only represent soul conditions of four different hearers, but also of the same soul at different times.

The essence of the parable is the individual reception of the word of God. The good sower and the good seed need good soil. Good preachers and teachers need good hearers and scholars. If seed-sowing in church and Sunday school is not a success, examine the soil! How improve it? What part does the activity of the devil play?

The objectives are: fruit, 8, 14, 15; salvation, 12.

Good listening, such as will improve the soul, ought to be the aim of every believer, and implies a receptive mind, earnest attention, guarding against hurtful influences and conditions, purpose to obey the light. On such hearing depends eternity! "Let him who has ears be sure to listen!" (Goodspeed.)

Golden Memory Text—He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God. Luke 8. 1.

CHRISTIAN ENDEAVER TOPICS—FEBRUARY, 1931

Mrs. Ida Q. Moulton

The Christian Endeavor Society in the Program of the Church

2 Timothy 2. 1–15. February 1

"I was loved into the church through a Christian Endeavor Society," said an earnest worker.

Ex-President Roosevelt once wrote: "If a man does not have belief and enthusiasm the chances are small indeed that he will ever do a man's work."

One of the glorious results of Christian Endeavor has been the young and ardent enthusiasm it has brought into the church.

* * *

A Cossack was told to wash off a tame tiger, but by mistake he entered the cage of a fierce, untamed one, which he bathed without fear.

Said one: "It was in a Christian Endeavor Society that I learned to approach the hard duties of a church official without fear and with courage."

* * *

A hostess of Jacob Riis once asked him how when he was only a reporter he so reported crimes of lower New York as to rouse the city to reform the shocking conditions there.

Mr. Riis hesitated, gave one or two possible reasons, then added:

"And then, you know, I am a Christian, and when a Christian sees a wrong he must do all in his power to right that wrong."

One of the ways that we as Christian Endeavorers can fit into the program of the church is to do all in our power to right the wrongs of our community that our church is seeking to right.

* * *

A visitor to an insane asylum met a guard with twenty-five men, some built like heavyweights. When he had an opportunity he asked the guard:

"What is to hinder half a dozen of those big fellows from getting together, overpowering you, and making their escape?"

He replied: "The fact is, if these big fellows could get together with anybody or anything they wouldn't be here. That's what is wrong with them."

If coöperation spells freedom and sanity in an insane asylum, what might it not spell in the union of the free, sane, religious institutions of church and Christian Endeavor Society?

What Is Implied in "God Is My Father"?

Acts 17. 24–31. February 8

"I should have been a French atheist," said one, "had it not been for one recollection, and that was of when my departed mother used to take my little hands in hers and caused me on my bended knees to say, 'Our Father which art in heaven!'"

Said a noted divine: "This little word 'Father' lisped by faith in prayer by a real Christian exceeds the eloquence of Demosthenes, Cicero, and all the orators of the world."

"Father is the most endearing appellation in which God is made known unto us."

* * *

As a little blind girl was sitting upon her father's knee a friend came in, picked her up, placed her upon his shoulder and carried her into the garden. The father followed and asked:

"Aren't you afraid, darling?"

"No," she replied.

"But," said the father, "you don't know who has got you!"

"No," said the child, "but you do!"

Whoso hath caught the full significance of God's loving and fatherly care hath caught all that is implied in the phrase "God is my Father." Ever and always "He knoweth our frame and remembereth that we are dust."

* * *

If God is our Father we must be willing to accept his discipline.

"I wanted it so badly," said one speaking of a past desire, "but now I am glad I didn't get it. Looking back I can see it would have changed the whole current of my life had I gotten what I wanted. I would never have attained to what I have if my desire had been granted."

When shall I attain to this
To thank thee for the things I miss?

* * *

The following was gleaned from a newspaper:

A herd of cattle was being driven through a long, dark, wooden tubular bridge. Here and there, through the knot-holes in the planks, streamed in rays of sunlight. The animals were afraid of these sun bars. They shied at them, and became terrified at them, then leaping over them made a painful hurdle-race over the bridge, coming out at the other end palpitating and exhausted.

Do not we humans sometimes act just as madly at our Father's laws, which are "golden rays in a dark path"? "So foolish was I and ignorant. I was as a beast before thee!"

What Is Implied in "The Church as a Family"?

Ephesians 3. 14–19. February 15

A ten-year-old lad in a Christian (?) home in the U. S. A. was hearing for the

first time how Jesus loved children, when abruptly he asked:

"Hadn't I better call sister and tell her?"

"Why?" asked the guest.

"'Cause father never told me, mother didn't either, and teacher never told me 'bout him. Maybe nobody will tell sister. Hadn't I better call her?"

* * *

The nearest parallel we can find of the fatherhood of God and parenthood of the family, says one, is in the case of girls and boys who have brought disgrace on the family name. Their names are never mentioned. Just indignation is felt by the father and mother at the treatment such children have given them. And yet, along with the indignation there is unutterable sorrow and deathless yearning for the lost son, the lost daughter. Detectives are employed to find them. Message after message is sent that forgiveness awaits them if they will repent and come back.

* * *

A venerable man of God, whose godly life was a benediction to all who knew him, was asked the secret of his holy life. In astonishment he replied:

"My life is not holy! I have no secret."

Then bowing his head in prayer he looked up smilingly and said:

"I just love everybody!"

We glibly sing: "Blest be the tie that binds." What is that "tie" but love? It is the true, effective root of brotherhood. the love-root that forbears with those who differ from us and endeavors to keep the unity of both church and family relationships.

* * *

"In every good family (likewise in every Christian church) there must be standards of conduct for all."

When the Roman soldier entered service he solemnly promised never to desert his standard, to submit his own will to the commands of his leaders, and to sacrifice his life for the safety of the empire.

Every Christian a Missionary

Acts 1. 6–8. February 22

A Japanese student, about to leave America after a course of study, said to the hostess of a home where he had always been a welcome guest:

"Your Fujiyama, at last I have found it! For three years I have looked for it, that high, beautiful thing, your Fujiyama, that should tower above your American life, ever drawing the eyes and lives of your people upward, and only now I have found it. It is your American Christian homes!"

Missionaries in our homes! Missionaries with our homes! Who would covet a higher place?

* * *

Said a young man just starting to China as a missionary:

"God knows how much can be accomplished for China in the prayer rooms of America's churches. My associates and myself will often meet with you all in spirit there to pray for China. No other bond can unite us so closely."

Unless we are "mentally unbalanced" no Christian can be excused from praying for our missionaries.

What if amid the forces rare
Which move and sway this wondrous ball
The law of faith, the power of prayer
Should prove the mightiest of them all?

* * *

"Is it safe to work among lepers?" Dr. Sam Higginbottom, missionary to the outcastes of India, was asked.

"Yes," was the answer, "it is safer to work among lepers if it is my job than to work anywhere else. A place of safety outside of God's will is too risky a place for any child of God to contemplate."

This view of a Christian's relationship to God's will will make a missionary anywhere, any time, any place, and under any circumstances.

* * *

A Christian man became a little interested in missions. First he repeated in his prayers the phrase, "Lord, save the heathen!" A few months later his plea was, "Lord, send missionaries to save the heathen!" Time wore on and he prayed with all the fervor of his heart, "Lord, if you have not anybody else to send, send me!" Then, in the truest humility he added, "Lord, I am in earnest: send me! But if you can't send me, send somebody!" Not feeling yet assured he prayed again, "Lord, send whom thou wilt, but help me to pay my share of the expenses!"

And the Lord sent him. Such was the evolution of an ordinary Christian into an extraordinary missionary.

❖ SELECTED THOUGHTS FOR THE QUIET HOUR—FEBRUARY, 1931 ❖

SUNDAY, 1st. *Be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount! Exodus 34. 2.*

Blessed is the day whose morning is sanctified! Successful is the day whose first victory is won in prayer! Holy is the day whose dawn finds thee on the top of the mount!

MONDAY, 2nd. *I remember the days of old, I meditate on all thy works, I muse on the work of thy hands. Psalm 145. 5.*

Yesterday's blessing can kindle the courage of today. That is the purposed ministry of the days that have been. We are to harness the strength of their experiences to the tasks and burdens of today, and in the remembrance of God's providences we shall march through our difficulties with singing.—J. H. Jowett.

TUESDAY, 3rd. *And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. Luke 5. 3.*

Do you envy this fisherman who lent his boat to Jesus? He offers us the same honor. He begs us to do him the same favor. He comes to each of us and asks us to let him have our daily occupation as his preaching place,—the office and workshop, the kitchen and the nursery. Will you let him have it today?—Mark Guy Pearse.

WEDNESDAY, 4th. *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret! Matthew 6. 6.*

I believe that the habit of private prayer will do more than anything else to keep at bay that fatty degeneration of character which often sets in about the age of fifty.—Dean Inge.

THURSDAY, 5th. *How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! Psalm 119. 103.*

Thousands can bear witness of the strength and comfort gained from the blessed words committed to memory in childhood, and in old age the saints find assurance and peace through the "wonful words of life."—Floyd W. Tomkins.

FRIDAY, 6th. *And the men said unto Lot, . . . We will destroy this place because the cry of them is waxen great before the face of the Lord, and the Lord has sent us to destroy it. Genesis 19. 12, 13.*

In modern cities there are traces of the sins that doomed Sodom. Let us bear witness against them, that we may arrest the inevitable judgment! Jude tells us that in the fate of these cities we have an example of eternal fire.—F. B. Meyer.

SATURDAY, 7th. *Though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory! 1 Peter 1. 8.*

The joy of mere paroxysmal emotion is like the cut flower of a brief winter's day, separated from the root and withering before another sun goes down. The joy of faith is the fruit and perpetual bloom that covers the living tree, or springs from the rooted plant in the watered garden.—A. B. Simpson.

SUNDAY, 8th. *Beloved, if our heart condemn us not, then have we confidence towards God! 1 John 3. 21.*

Those words put before us an attitude towards God. God will look down upon us, and smile upon us, and pour out his blessing upon us. This attitude, when God brings us into it, needs to be jealously guarded. Here comes in the need of prayer, and the need of vigilance and watchfulness.—Evan H. Hopkins.

MONDAY, 9th. *Alas, master, for it was borrowed! . . . and the iron did swim! 2 Kings 6. 5, 6.*

Reader, what is thy desperate case? Bring it hither! The God of the prophets lives, and lives to help his saints. Approach him pleading the name of Jesus, and the iron shall swim! Thou too shalt see the finger of God working marvels for his people.—C. H. Spurgeon.

TUESDAY, 10th. *I trusted in thee, O Lord: I said, thou art my God: my times are in thy hand! Psalm 31. 14, 15.*

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the slender, delicate threads
Of our curious life asunder,
And then blame heaven for the tangled ends,
And sit, and grieve, and wonder!

WEDNESDAY, 11th. *Bow down thine ear, O Lord, hear me, for I am poor and needy! Psalm 86. 1.*

Wishes that are not turned into prayers irritate, disturb, unsettle. Wishes that are turned into prayers are calmed and made blessed. Troubles, great or small, should be turned into prayers.—Alexander Maclaren.

THURSDAY, 12th. *I remembered God, and was troubled. Psalm 77. 3.*

Then there is something wrong in God, or something wrong in man! That there is something wrong in God we resent as a blasphemy. The wrong, therefore, is in us, and in that wrong we find the proof that we have not only stumbled and halted here and there, but have fallen, and are before God depraved and helpless.—Joseph Parker.

FRIDAY, 13th. *Maran-atha (Our Lord will come!) 1 Corinthians 16. 22.*

Because Jesus is on his way, how holy I should be! His eyes will search and prove me. Because soon I shall look Jesus in the face, how busy I should be! I should be laboring for him earnestly. I should redeem every opportunity.—Alexander Smellie.

SATURDAY, 14th. *When he the Spirit of truth is come he will guide you into all truth. John 16. 13.*

Let us not deceive ourselves! We may delight in studying the Bible, we may admire and be charmed with the views we get of God's truth, the thoughts suggested may make a deep impression, and yet the practical influence in making us holy or humble, loving, patient, ready either for service or suffering, be small without the Spirit's guidance.—Andrew Murray.

SUNDAY, 15th. *And Jesus, being full of the Holy Ghost, returned from Jordan and was led by the Spirit into the wilderness, being 40 days tempted of the devil. Matthew 4. 1, 2.*

Woe to us if we be not filled with the Spirit in our wilderness and in our days of sore temptation! Let it be our first aim to possess in fullness the Holy Spirit's presence and grace for the infinite need of our own spirit and its momentous commerce with God and eternity Satan and temptation! He who like his Lord triumphs in the Spirit over all the terrors and assaults of the wilderness goes forth in the power of the Spirit to preach and serve "in Galilee."—C. G. Moore.

MONDAY, 16th. *Thou hast performed thy words, for thou art righteous! Nehemiah 9. 8.*

Frances Ridley Havergal kept a journal of mercies. She was always on the look-out for tokens of the Lord's grace and bounty, and she found them everywhere. The Bible became to her more and more the history of her own life and experience.—J. H. Jowett.

TUESDAY, 17th. *Elihu also proceeded and said, Suffer me a little and I will shew thee that I have yet to speak on God's behalf! Job 36. 1, 2.*

To speak for God will be refreshing to ourselves, cheering to saints, useful to sinners, and honoring to our Saviour. Dumb children are an affliction to their parents. Lord, unloose all thy children's tongues!—C. H. Spurgeon.

WEDNESDAY, 18th. *Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him. Acts 12. 5.*

Prayer opens heavy doors
All hinged with unbelief;
Prayer sheds a scented balm
To assuage an aching grief.
—Ruth Salway.

THURSDAY, 19th. *Is thine heart right, as my heart is with thy heart? 2 Kings 10. 15.*

We may not approve of all that Jehu, king of Israel, did, but in his appeal to Jehonadab he suggested a loyalty which is all important in our mutual human relationships. "Thy heart and my heart" in sympathy have as much to do with peace as with war. We can only work together and pray together when there is a oneness of loyalty and a singleness of purpose.—Floyd W. Tomkins.

FRIDAY, 20th. *As ye have therefore received Christ Jesus the Lord, so walk ye in him! Colossians 2. 6.*

It takes much less effort to maintain a good habit than to form it. A true spiritual habit once formed becomes a spontaneous tendency of our being, and we grow into delightful freedom in following it.—A. B. Simpson.

SATURDAY, 21st. *Bless the Lord, O my soul, and forget not all his benefits . . . who crowneth thee with loving kindness and tender mercies! Psalm 103. 2, 4.*

We talk about the telescope of faith, but I think we want even more the microscope of watchful and grateful love. Apply this to the little bits of our daily lives in the light of the Spirit, and how wonderfully they come out!—Frances Ridley Havergal.

SUNDAY, 22nd. *Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus! Hebrews 3. 1.*

Stay yourselves awhile in this hurried and hurrying age! Consider! We are in special danger now of letting slip from us the things that need the greatest tenacity of grasp. The personal headship, union, life and power of Christ,—these things constitute the strength of those who believe, for all personal peace and joy, for all effective testimony and service.—Henry Bowker.

MONDAY, 23rd. *Then Abimelech called Abraham and said unto him, What hast thou done unto us? Genesis 20. 9.*

Abraham had walked with God for so many years and experienced so many deliverances that we should have expected him to have reached an unassailable position. But the best of men are men at the best.—F. B. Meyer.

TUESDAY, 24th. *Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Luke 14. 33.*

There must be a clean severance from all entanglement, and an utter uncompromising abandonment of ourselves to him. Unless this be so we cannot be his disciples.—G. Campbell Morgan.

WEDNESDAY, 25th. *I will therefore that men pray everywhere! 1 Timothy 2. 8.*

The Lord hear us when we pray! May our prayers grow upon us until they become as replies! May our hearts feel their hunger and utter it until the very utterance of their desire shall itself become a satisfaction!—Joseph Parker.

THURSDAY, 26th. *Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist. Matthew 11. 11.*

The Master chose the moment of John's fainting fit to pass this high eulogium on the Baptist's stalwart character, his indifference to worldly bribes and his divine commission. When we write hard things against ourselves he may be judging us with infinite tenderness and wisdom. Heaven does not estimate us by our passing moods.—F. B. Meyer.

FRIDAY, 27th. *See thou say nothing to any man, but go thy way, shew thyself! Mark 1. 44.*

Stars do not speak,—they shine. Yet, forsooth, what saith the Scripture? "There is no speech nor language, their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Eloquence, indeed! What so eloquent as such silence,—shining silence?—Dan Crawford.

SATURDAY, 28th. *Man shall not live by bread alone. Matthew 4. 4.*

It will hurt you more to live a day without prayer than to live it without bread.

BIBLE NOTES FOR DAILY DEVOTIONS—FEBRUARY, 1931

President W. Douglas Mackenzie, D.D., Hartford, Conn.

Sunday, 1st. Psalm 56.

1. This is another cry for help from a man who is in danger of losing his life. Amid his fears he turns to God, whose word of promised help is to be relied upon without the weakness of doubt. As Maclaren says: "If there is no fear there is little trust. The two do coexist. The eye that takes in only visible facts on the earthly level supplies the heart with abundant reasons of fear. But it rests with ourselves whether we shall yield to those, or whether by lifting our eyes and fixing the vision on the unseen and on him who is invisible we shall call such an ally to our side as shall make fear and doubt invisible."

2. On the tender words of verse 8 the same deep-seeing scholar and great preacher has said: "The tears that his children shed and give to him to keep cannot be tears of rebellious or unmeasured weeping, and them will he give back to those who shed them converted into refreshment by the same power which of old turned water into wine.

Think not thou canst weep a tear
And thy maker is not near!"

3. In the last verse the words may mean simply that God will preserve his life in this world. But for us of the Christian faith the idea always includes the light of him who gives life forevermore. He is called indeed the light of life.

O thou eternal sun shine, we beseech thee, upon our hearts, that the glad light of the immortal life may guide and inspire all our days! Through Christ. Amen.

Monday, 2nd. Psalm 57. 1–5.

1. How wonderful was the direct way in which those ancient psalmists went to God in their times of distress! Here is a king, or a psalmist speaking for the whole congregation of Israel, in an hour of personal and national danger, and he knows that only One who is mightier than his mighty foes can deliver him. For him God is no "neutral God" who is indifferent to events among men and sees no difference between the good and the evil, the faithful and the blasphemer. He knows that God rules in equity and in lovingkindness. His equity is towards all, and his mercy for those who appeal to him in humble trust.

2. In verse 6 he speaks of the enemies as men who are like wild beasts. They hate him and his God. They blaspheme as they seek his destruction. But he turns from them to his divine refuge. "His faith does not make him oblivious of his danger, but it minimizes his dread. An eye that has seen God sees little terror in the most terrible things" (Maclaren).

3. To the man who calls to him in distress and danger God sends two beautiful angels of deliverance. Their names

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

(3) are Lovingkindness and Truth. They are our unseen companions if our hearts are living in such confidence and prayerfulness towards God.

O God, who hast revealed thy grace always to the trustful soul, make thy presence known to us in mercy and peace! Through our Lord Christ. Amen.

Tuesday, 3rd. Psalm 57. 6–11.

1. The two parts of this psalm end in a splendid refrain (5, 11). The superficial accusation that Jehovah was only a tribal God for the Hebrews is not true. The great psalmists and the great prophets believed in the God who is above the heavens, whose glory must shine upon all peoples as the majesty of their universal Lord. To this singer it was a thrilling experience to fasten his mind upon the fact that his Lord Jehovah was the eternal God of all the earth.

2. Hence, although his enemies are fierce and powerful he knows that his deliverance is sure. Therefore he will sing the praises of his God. The whole world shall hear the heart of Israel exulting in the God whose highest qualities are lovingkindness and truth. Why should not we, the heirs of God and joint-heirs with Christ, have this intense gladness, this pure joy in living and loving because we are saved from fear and sin and death?

3. Surely we ought to use verse 9 with higher reason than the psalmist had! He called upon his "glory," that is, his soul, the deepest and highest thing in him, to shout this joy. He would "cheerily rouse the slumbering morn."

O giver of all the supreme values of life here and of life hereafter, help us to rejoice and evermore to rejoice in thy lovingkindness and thy truth! In Christ Jesus. Amen.

Wednesday, 4th. Psalm 62.

1. One writer says: "Whoever sang this immortal psalm rose to the heights of conquering faith and gave voice to the deepest and most permanent emotions of devout souls." The singer is in trouble, but he has found the secret of life in God. Hence he can say in verses 1 and 5, "Be all at rest, my soul, towards God!" And amid tumult and perplexity what can give a man a clear mind and a strong will better than to be "at rest"? This is not mere despair. It is not fleeing from the world. This kind of rest is the attitude of hope, the joy of faith, the well-spring of new courage, the earnest of victory.

2. And this rest, we must notice, comes from dwelling upon the thought of God. How lovingly many of the psalmists call him such names as rock, strength, refuge, salvation, my honor, my stronghold! To dwell on these ideas, to fill the heart with their meaning as applied to God, this is to be at rest and to be strong.

3. At the end (11, 12) the psalmist has a glorious inspired vision of a great truth. He sees the almightiness of God. And then, instead of being appalled and crushed by that awful truth, he sees also that God is Jehovah full of lovingkindness, the might that is merciful, the God who makes himself in sheer justice my shepherd Lord!

Almighty art thou, O God, and all-loving too! Therefore in the name of him who revealed thy heart we come to thee for rest. Amen.

Thursday, 5th. Psalm 63. 1–7.

1. Do we really feel this intense longing for God in our own hearts? Does anything in us respond to the cry, "Earnestly will I seek thee," or its parallel cry in Psalm 42, "My soul pants after thee, O God"? For there is in such hearts a deep sense of the need for realized fellowship with the Father. One German writer calls it "homesickness for the worship of God." It is a yearning which can only be felt by those who will "take time to be holy," who will seek those quiet occasions when a great silence is made around the soul and it sets itself directly before God. There is a hunger and thirst after him which is the supreme effort of man's nature to reach its supreme experience.

2. As one says on verse 3: "Severed though he is from the material sanctuary, his heart has become a temple of praise. Much as he loves the Temple he knows that God's name is not confined to the 'holy mount,' and that he can be worshiped even in a dry land. He knows that God's lovingkindness follows him wherever he goes (Psalm 23. 6), and in this knowledge his heart becomes a temple of praise."

3. "Know ye not," says Paul, "that your body is a temple of the Holy Spirit which is in you, which ye have from God?" "Christ in you, the hope of glory" is the fulfilment of all psalmist longings, for he is with us always.

O thou who art where'er thy people be grant that nothing of our own doing may separate us from thee and take us to a dry and thirsty land! In Christ's name. Amen.

Friday, 6th. Psalm 65. 1–8.

1. This is a poem ringing with joy from first to last. It begins there where pious hearts loved to think of the presence of God, there on Mount Zion. It passes to thought of other lands and nations and the remotest seas, and ends in a glorious rhapsody before the God of the springtime. From the one city of God, the center of worship for one creation, out to all cities of all peoples. From the Temple where in silence or in choruses of praise men wait upon God out to wide nature where he is manifest to the eye of faith and the heart of adoration.

2. True, there is ever a dark side and a never to be forgotten limitation to man's highest joys. The sense of personal unworthiness is keenest when the vision of God is clearest. So it is when the psalmist thinks with gladness and yet with awe of the being to whom the whole world belongs that his own conscience humbles him. "Matters of iniquities," various moral stains, rise up in his memory too numerous and too strong to be ignored. All he can do is to turn at once to the only power in the universe that can deal with heaped-up "matters of iniquities," namely, the sheer mercy of God. It is souls like his that know the supreme paradox of life, to be condemned in one's own eyes and yet to be rejoicing that one's own eyes can see also that God does not condemn.

3. This is one of the psalms which mark the dawn in Israel's life of that which we must call the missionary sense, that is, the feeling and desire for the world's participation in this experience of the goodness of God. No argument for missions is greater than this divine urge in the heart of the lover of Christ to share him with a world that knows him not.

O Lord, who didst move thy servants in Israel to desire the blessing of the world, grant that we to whom thy supreme revelation has been made in Christ may likewise yearn and work for his cause among all men! Amen.

Saturday, 7th. Psalm 65. 9–13.

1. The happy poet and saintly worshiper, having sung of God's mercy and power in human history and also looked upon his majesty in mighty mountains

and roaring seas, turns in verse 8 to contemplate the God whom all nature praises. And the result is the lovely and tender song of springtime and harvest in the verses before us. Alone among ancient peoples did the Hebrew prophets and psalmists see God, the loving creator and beneficent Lord, in this relation to nature, and nature thus plastic to the divine husbandman.

2. "This unhesitating recognition of the direct action of God in all 'natural' processes is the true point of view from which to regard them. God is the only force, and his immediate action is present in all material changes. The Bible knows nothing of self-moving powers in nature, and the deepest conception of God's relation to things sensible knows as little. There is no power but God's is the last word of religion and true philosophy."

3. The poet looks upon God as if he were the divine farmer. Every process of nature, all the rich beauty and fruitage of the fields, the flocks that "clothe the meadows," are his work. "The psalmist hears a hymn of glad praise rising from all these happy and sunny things, and for its melody he hushes his own that he and we may listen to

> The fair music that all creatures make
> To their great Lord."

Let us pray for the grace and power to see and hear our God in the processes of nature around us!

Sunday, 8th. Psalm 66. 1–12.

1. This is another psalm in which that wonderful outlook of Israel upon the whole world as God's world is maintained. We cannot exaggerate the importance of this fact in the spiritual history, which is the real history, of mankind. It is one element in that continual inspiration of the Holy Spirit which guided the life of Israel up to the coming of Jesus Christ as the Saviour and Lord of all mankind. "All the earth shall worship thee and shall sing unto thee": this is the dawn of that idea of the universal kingdom of God which came to its full expression in the teaching and work of our Lord.

2. That which is to motivate the universal attitude of reverence for and faith in the living God is apprehension of his character and purpose through historic deeds. For Israel those revealing deeds included the deliverance from Egypt and the conquest of Canaan (the Red Sea and Jordan alluded to in verse 6). For us the supreme deeds of God are the cross and the resurrection. As the world learns and as our individual hearts learn to see him there, his love and praise will spread over all the earth and rise from the depths of each soul's life.

3. Not without fiery experiences do we enter upon that joy of life in God. But fire may either destroy or refine, and in verse 10 it is asserted that for the man of faith the fire of trial has been a purifying power.

O thou who has revealed thy purposes of glorious love in Christ Jesus, grant that we being humble believers in him may be perfected like him even through the fire of temptation! In his name. Amen.

Monday, 9th. Psalm 66. 13–20.

1. We pass here from a chorus (as it were) to a solo. The individual speaks with singular confidence and joy. Into the Temple he will go with all the worship of supreme gratitude. In his distress he made vows which it will be costly to fulfil, but he will not shrink from the cost. Varied and abundant will be his offerings on the altar. He will not be like too many of us who are pious in trouble and forget God when his providence has blessed us.

2. The last passage breaks into tones of thrilling joy. He longs for the sympathy of his brethren and calls on them to hear what God has done for himself. Like John in his first epistle, like Paul when he recites the wonderful story of his conversion and the coming of Christ into his heart, so this ancient psalmist saint desires to have the fellowship of others in his joy and his "lofty hymn" (17).

3. And he has deep insight into the secret of prayer. God will not answer the prayer of the selfish and insincere man. There must be harmony between the soul and its Lord if his petitions are to be heard. But God has answered his cry, and this consolation steals into his heart that this proves him to be accepted before God as free from great transgression.

O God, help us to call thee blessed as we consider thy lovingkindness to us in Christ Jesus, and in our daily life! In his name. Amen.

Tuesday, 10th. Psalm 67.

1. Here is a real psalm of the nations! He is no narrow-minded nationalist who wrote it, thinking that true patriotism involves contempt and hatred toward other peoples and races. Rather does he rise to a height which we may well call Messianic, from which he sees all nations and peoples and tribes illumined by the glorious revelation of God to one people. If God will shine on Israel his light will spread over all the earth with its saving power.

2. As Maclaren has well said: "This psalm is a truly missionary psalm in its clear anticipation of the universal spread of the knowledge of God, in its firm grasp of the thought that the church has its blessings in order to the evangelization of the world, and in its intensity of longing that from all the ends of the earth a shout of praise may go up to the God who has sent some rays of his light into them all, and committed to his people the task of carrying a brighter illumination to every land."

3. What the world must learn is that the living God is both judge and leader of all the families of mankind. This is the sublime truth which Israel first began to see, and which came to its full and sudden and unexpected but glorious revelation in the person of our Lord Jesus Christ. From his appearing the light of the world has been shining and will shine more and more unto the perfect day, when the "community of the world" will be the kingdom of our God and his Christ.

Let us pray that we may ourselves so value and love the salvation that is in Christ that we may feel this divine impulse which made this ancient psalmist see a world shouting the praises of God in universal love!

Wednesday, 11th. Psalm 68. 1–6.

1. One famous scholar calls this "a patriotic and religious ode of wondrous range and compass, and in the grandest style. . . . All the feelings, recollections, hopes and anticipations of the age have found in it an adequate expression." He goes on to recall that the Huguenots, when under terrific persecution in France, called this their song of battle, and further, that in its Latin version, beginning "Exsurgat Deus," it "was chanted by Savonarola and his brother monks as they marched to the trial by fire in the Piazza of Florence."

2. We must always remember that loyalty to Jehovah was considered as the true foundation of righteousness in Israel, and correspondingly to be an enemy of Jehovah was the essence of

wickedness. Only gradually did the prophetic inspiration teach them that Jehovah as the God of righteousness could be angry with Hebrews for moral iniquity, and that positive and right living is the ultimate test of a man's standing with the Eternal. Then they began to see that this deep loyalty of holy living must be the sole and supreme standard not for Israel only, but for all men. But only in Christ did that glorious vision become a living power for all human beings.

3. And here that universal vision dawns where the psalmist glimpses the piety of Jehovah. For not only Israel shall be brought home from desert wanderings, but even some day men of all nations and tribes shall hear that call from the heart of the Father.

O thou who art eternally faithful, grant us the spirit of loyalty as the rock foundation of our soul's life! In Christ, the perfecter of faithfulness. Amen.

Thursday, 12th. Psalm 68. 7–14.

1. The Hebrews never forgot the great story of their deliverance from slavery in Egypt. To that event they looked back as the hour when Jehovah most clearly revealed himself as the God of Israel. The subsequent trials of prolonged life in the desert came to be associated with many proofs of his continuing oversight and faithful guidance. And Sinai, craggy, barren, dreadful Sinai, became the permanent symbol of that day when through Moses a promise and a law were given to the people, on which ever after their faith was established. It was a covenant or definite contract into which in his abundant grace toward his Chosen People God had entered, and in which he pledged himself to be their Lord for evermore.

2. The church of Christ has always looked upon itself as the true inheritor of that ancient covenant. Our Lord Jesus Christ himself spoke of "the new covenant," that is, a higher revelation of the purpose of God. In it the ancient revelation to Israel was confirmed, but it was also wondrously surpassed by the announcement of God's love and saving power to all nations.

3. That is why we continue to use the Scriptures of the Old Testament in the Christian church. We cannot afford to lose our sense of connection with the history of God's dealing with Israel. Through them was the way prepared for the Christ who is at once the fulfilment of that ancient faith and the Lord of the world. The ancient warfare we now interpret in spiritual terms. The history of the church is full of crises and agonies of persecution from without and sorrowful clashes within which give a higher meaning to the language of the psalms.

O God of Israel, thou art the ruler of thy church, and we beseech thee that in its warfare for truth and holiness and love it may keep that ancient confidence! In Christ's name. Amen.

Friday, 13th. Psalm 68. 15–20.

1. The psalmist is singing the praises of Zion. As he looks across Jordan to the towering heights of Bashan, where there were many shrines of other heathen gods, he is disposed to challenge them (16). Little Mount Zion is superior to them all, for here the living God has his dwelling place. For "from the first Jehovah chose the weak things of the world to confound the mighty."

2. And there in the sanctuary of God at Jerusalem even Sinai has its place (17). This is a bold way of asserting that no past revelation of God has been lost, and that what was true and divine in the dawn of revelation remains true and potent forever. So do we Christians have crosses in our churches, and so do we sit down at the Lord's Supper. Calvary, we say, is here with us. What God did in our Saviour's death he did even for us. At his table we say, "Here, O my Lord, I see thee face to face!" So did the psalmist see Sinai in the sanctuary on Mount Zion.

3. How tender is the Almighty to his children when in their weakness they turn to him! Shepherd-like he carries them and their burdened life. (See Psalm 23 and 28. 9.) Yes, even in the dark valley he is with them, and out of the darkness of death he will give them life,—life forevermore!

O thou who art almighty and all-tender, we would cast our burden upon thee, for thou art our good shepherd and our Saviour from all evil! Through Jesus Christ. Amen.

JESUS AND HIS MESSAGES

Saturday, 14th. Matthew 9. 35–38.

1. In a former series of these meditations we pondered the Sermon on the Mount. Here the author of the first Gospel begins to gather into another great section of his book a number of those instructions which Jesus gave to the group of disciples whom he had chosen as his special ambassadors or messengers to a wider public than he could reach personally. In doing this he acts not as a prophet but as a royal master. As Professor Findlay says: "The prophet is conscious of being sent. The one who can send and equip others with his own powers is something greater than a prophet."

2. At this crisis in his ministry our Lord was moved to action by his sympathetic insight into the social and spiritual condition of the masses of the people. He saw them going about harassed and distressed. It was a day like our own, when multitudes were hungering for the highest life and no one seemed able to guide them to it. And he pitied them because their preachers and teachers were not able to feed them and inspire them. They really kept them out of the kingdom of heaven with their inadequate and misleading doctrines. And Jesus pitied them with his whole heart, for there is no greater disaster than to be seeking God and to be misled by official guides.

3. Therefore he turns to his disciples and bids them pray. Of course he was himself praying intensely and constantly that the white fields of human souls ripe for the kingdom of life might be soon harvested.

O Lord of human lives, raise up multitudes in our day to go all over the earth with the saving message of the divine love and the eternal life! Amen.

Sunday, 15th. Matthew 10. 1–6.

1. Our Lord is described in this Gospel as choosing this time in his ministry to select from the great number of his followers 12 men who came to be called apostles. That word means men who are sent, and it is still used in the Greek Orthodox Church as the equivalent of our word missionaries. It is said that Jesus passed on to them some of the power which he exercised over those strange mental disorders known as evil spirits and over ordinary sickness and disease. It is to be understood that they exercised these powers just in so far as they had a vivid, a vitalizing faith in his personality. That is what is meant by doing things "in his name."

2. It was also implied that they shared his spirit of sympathy for human sufferers. For it was as he shared his Father's love and had faith in his power that his own power and grace, his own

energies, flowed out in marvelous works of lovingkindness and tender mercy.

3. The same condition of success holds for all of us who try to do Christian work. It cannot be successful in our churches and missions unless our service flows from a fellowship with him. Let every sermon be preached in vivid dependence on him! Let every work of mercy flow from hearts that are daily receiving the flow of his love for all human beings!

O thou who didst of old inspire thine apostles, do thou, we humbly beseech thee, likewise fill our hearts and minds with thy glorious personal presence! In Christ's name. Amen.

Monday, 16th. Matthew 10. 7–10.

1. In the following collection of instructions we must distinguish between those given by Jesus to his messengers as they went out on a special and temporary errand (see Mark 6. 6–13), and those which concerned their wider mission in after days. The verses before us have to do with his desire that all Jews in Judea and Galilee should at once hear his message through his disciples, and that his apostles should by reporting back to him give him the opportunity to teach them more deeply the meaning and method of the gospel. That is most probably the reason for telling them not to preach to Gentiles or Samaritans. "The kingdom is near" is a message for Jews. When the kingdom is here, when all its conditions have been established, then they shall go to the ends of the earth.

2. Hence it is that their dress, their lack of money, their whole attitude and conduct as they pass from village to village and house to house shall be such as to give the impression of haste, of urgency, of reality. The people will be the more startled and more eager to hear when these swift-traveling heralds hurry through the land arousing all Jews to be ready for the transcendent event: "The kingdom is at hand! Awake, listen, look for the impending signs of its arrival!"

3. "Freely ye have received, freely give!" There is the missionary motive, the true source of the impulse to social service of every kind. It is not only that others need what we have, but that to us it has been a royal gift from God. If it makes us glad and rich, if it fills our hearts with divine energies, how can we fail to look for the needy and long to make others rich and glad?

O thou living God and Father, who didst give thy Son to our world, open all hearts to hear the great news, when our hearts are moved to proclaim it! In Christ's name. Amen.

Tuesday, 17th. Matthew 10. 11–16.

1. These instructions are adapted to the social customs of that day as to outward deportment. He requires that his representatives shall observe the courtesies of their country. For a traveler to ask for hospitality without certain formal preliminaries would be boorish and injure his influence or prejudice his case at once. All that is involved in the injunction of verse 12 to "salute" the house. Our own missionaries find it essential to master the rules of politeness, whether in an African village or an Oriental palace, unless they are to be despised and their message rejected.

2. We must not miss the point in those words "Let your peace rest upon" the house that is worthy. As he entered the door the traveler said, "Salaam," that is, "Peace be upon this house!" Now Jesus says it is his will that the real peace, the peace of God, shall enter into the life of that home. His apostles are not only announcers of the kingdom but carriers of its blessings, and the greatest of these is the divine peace.

3. The stern words about the doom of those who refuse even to hear about the kingship of God are not to be avoided or minimized. There is a summation of values in a man's life which in the end of all days must establish his own value forever. And those who have had the privilege of hearing God's highest revelation and cast it away do pronounce themselves alien, and therefore outcasts.

Let us pray that today the gospel may be everywhere truly proclaimed and by everybody truly received!

Wednesday, 18th. Matthew 10. 16–23.

1. Manifestly some of these verses refer to a later experience than the restricted mission of the XII to which other verses refer. But the author has gathered them here since the fundamental principles involved are at work and will be at work in every age and generation. For example, it is still true that his real evangelists, or ministers, or missionaries, must behave as both wise and harmless (16). If they feel weak and helpless as sheep suddenly surrounded by wolves, they must remember that he sent them, and that their cause and conduct must be under control of their Master's spirit. They must exercise all their ingenuity and yet retain their innocence.

2. In the terrible days when the humble witnesses to a great revelation of God are dragged before august and powerful and ruthless authorities, let not their hearts quail and their minds be worried! The more completely they resolve to act simply as witnesses, not as schemers and politicians and earthly potentates, the more certainly will God's Spirit guide them what to say. Such words will have all the thrilling power of a message from God.

3. Do we not in our day need to go back to this first principle? All our preaching, all our works of mercy are testimonies to our Lord and his authority and his saving purpose and power. Let us not lean on earthly grandeur and political influence! That way lies dishonor and defeat. Nothing we do has more power than simple bearing witness to the truth.

O God, who didst send thy Son to the cross that the reality of thy love might shine before men, grant us to be faithful witnesses of him and his love! In his name. Amen.

Thursday, 19th. Matthew 10. 24–27.

1. Jesus will have his disciples form the habit of looking at all their own life experiences in the light of his. If when persecuted and despised they feel a rebellious spirit rise within them they are to recall their Master. Was he not persecuted? Did they not hear his enemies slander his character and call him the devil? If they are to be faithful to him, to bear true witness to his mission and his teaching, they must expect to receive the same contempt that was showered upon him.

2. Does not the same thing happen even in America today? If someone attempts to take the gospel more seriously than is the fashion around him does he not begin to experience the dislike and scorn even of former friends? The reproach of Christ has not ceased from the earth. Those who are most completely surrendered to his will and way will always be counted "queer," and be unpopular in less earnest circles.

3. Yet Jesus assures his disciples that his message will spread. Hatred and scorn cannot stay its power. As from the housetops at eventide public an-

nouncements were shouted in Galilean villages, so will the world echo with his message through his loyal heralds and fearless witnesses.

O Christ, grant to us this inner loyalty to thyself, that all thy words shall be dear as life itself to our souls! Amen.

Friday, 20th. Matthew 10. 27–33.

1. Once more Jesus warns his disciples against fear. But this fear is one of the hardest to give up. It is the dread awakened by persecution in which two elements are present. These are the natural fear of death and the special shrinking from a death inflicted by our fellow men in hatred and contempt. To have people whom we know and have respected shout at us: "Away with such a fellow! Get rid of him! It is disgusting to think that he is alive. Crucify him! Burn him!" No wonder that flesh and blood shrink from such bitter and black treatment from our fellow men!

2. The true resource in such an hour, when everything is threatening our doom, is our faith in the Father. The man who is convinced and has learned to live on the conviction that the eternal God is his Father has the secret of an invincible courage and a peace which the murderous world cannot take away. He whose heart is concerned about a sparrow may be assumed to be infinitely more concerned about a responsible and responsive and immortal soul.

3. And then Jesus uses words which are among the most daring in all history. To people who are apt to be martyred he says: "Remember it is for me, it is because you love and trust me, that you are persecuted! Therefore I cannot forget you. Even at God's throne I will claim you as my own." There is the heart of Christianity,—where in a man's heart Christ's person is clasped and enclosed with love, and he knows that all he is and ever shall be is clasped and enclosed in the heart of the Son of God.

Let us pray that we and all our dear ones may be thus true confessors of Christ, that he may not be ashamed of us!

Saturday, 21st. Matthew 10. 34–38.

1. Modern psychologists are not the first to discover that many roots of sorrow are to be found in family relationships. The "father complex" and the "mother complex" are as old as the family and have occupied the attention of thoughtful men throughout the ages. In Micah 7. 6 we have a saying which may have been in the mind of Jesus when he spoke of the divisions his religion would cause in family life.

2. Observe that it is not his will to break up the peace of homes and neighborhoods! To the mind of Jesus the relations of father and son, of brother and sister, are the most sacred in all our life's experiences. They are, in themselves and ideally pictured, worthy to be applied to God himself and his relations to us. As there is nothing greater in the world than love, there is no greater natural love than that which springs from the divine fountains of family life. And yet he in the name of God claims a place in our heart above all natural life. To be worthy of him we must put our life in him underneath all our other relationships. He who does this will have them all purified and deepened, and their joy intensified.

3. Said an ancient Greek: "Before virtue the gods have set toil." It is a universal law of the human spirit that only by sacrifice can the highest values be attained. Call it what you will,—a narrow steep ascent, or a severe athletic discipline, or a cross on the shoulders,—the way to the perfect life demands of us all sacrifice and toil and humblest devotion to a Saviour.

Grant, O Lord Christ, that we may know what it is both to love and to deny ourselves, and to discover ourselves in thy mercy and love! Amen.

Sunday, 22nd. Matthew 10. 39–42.

1. One editor of the Gospels calls this passage "Epilogue." It takes a swift glance at the essence of what Jesus has been saying, whether about the brief special mission of the XII or the wider service in after days of all who would be called as his missionaries. The essence of the passage is found in the complete way in which Christ identifies himself with his representatives. The words of verse 40 occur in all four Gospels, a fact which shows how deeply they took hold of the minds and hearts of his disciples.

2. When men go out who are worthy to represent Jesus Christ and to preach his gospel they must strengthen their souls, they must nerve their wills, they must send a glow of joy into their hearts with the thought that he is with them. So intimate is Christ's relation to his ministers that those who welcome them are welcoming him. Ah, how different would much of our work become if we asked ourselves whether it is at all times work which can convey Christ into the receptive minds of our fellow men!

3. And more than that, the man who receives Christ is receiving God. This gospel of ours is the pathway, the channel by which the Eternal himself chooses to enter into the history of human lives. Wondrous, paradoxical, but true and real!

Let us humble ourselves as ministers of Christ, lay or clerical, before this glorious truth that our personal message is God's pathway to the souls of men!

Monday, 23rd. Matthew 11. 1–6.

1. In verse one the author of this great book uses the formula by which he marks the close of one section of his work and the beginning of another (compare 7. 28; 13. 53; 19. 1; 26. 1). Let us observe the use here of the word "commanded!" We must understand it in the fullest sense. His disciples stood in such a relation to him already that he could order their movements and appoint their tasks as a general deals with his forces. Even though their minds were still confused and they understood little as yet of his "way of salvation," they were in that right attitude of trust and obedience in which alone the full truth about him would be opened to them. Even today it is the case that the man who refuses submission to the authority of Christ remains a stranger to that life which he alone can give.

2. The perplexity of John the Baptist was perfectly natural. He had in his days of freedom and fiery speech pictured the Messiah as a different kind of person from Jesus. He had not seen Jesus at work, but he had heard he was teaching and healing and mingling with all classes of outcasts, and that there was no drastic action, no fiery terrors were let loose. So he sends his messengers to face Jesus with the abrupt question whether he really claimed to be the Christ.

3. And the answer of Jesus is characteristic. "Tell John what I am doing! The new day has arrived. Truly I am revealing to all sufferers who come to me the mercy of God. And be sure to say to him that the poorest people have the good news about God proclaimed even to them. Tell John not to let his mind be perplexed about my methods! Happy if he will trust me!"

Grant, O Lord, that thy church may

more truly understand its Lord and in all humility manifest his spirit! Amen.

Tuesday, 24th. Matthew 11. 7–11.

1. All readers are captivated by the generous and beautiful passage before us. We can only hope that even though his messengers may not have heard it (7) this glowing encomium somehow was conveyed to the prophet in his dungeon and cheered him with its sympathy and its praise. Jesus utters his praise to the multitudes, many of whom had certainly been hearers of John. Perhaps in that crowd there had been hot partizan discussions about John and Jesus as to which of them was the greater messenger of God. Perhaps they had even been talked about as if they were rivals of one another.

2. How astonished that miscellaneous crowd must have been at the challenge in his voice as he confronted them with his questions! When they thronged the banks of Jordan what had they seen? It was no weakling, no mere truckler to every wind of popular favor. Nor was he, as they well knew, a self-indulgent, soft-living enthusiast. For such a man no multitudes would have gathered, to be shaken and humbled and baptized in the river pools.

3. A prophet? Yes, but a special kind of prophet, a personal messenger to announce that the mysterious One on whom Israel's hope was set had arrived. And therefore he stands preëminent among the sons of men. No mother has had a greater son than John. At these surprising words the speaker may have paused and looked intently upon his own disciples and added this astonishing thing, that anyone of them being now under the king himself had a higher privilege than that of being a prophet. To be a Christian is really greater than to have any other position in the world.

Let us pray that all in authority and power may realize that to be in Christ is the supreme experience open to human nature!

Wednesday, 25th. Matthew 11. 12–19.

1. On these verses we cannot do better than use the words of Professor J. Alexander Findlay, whose book, "Jesus in the First Gospel," every minister and student ought to use. "In the short time since John ceased and Jesus began to preach the new age has been coming in by leaps and bounds. John was the herald of an age in which new forces are violently coming to birth. The disciples of Jesus himself were revolutionaries. Now he has come and settled down with them. He will teach them his gentleness.

2. "But neither the violence of John nor the gentleness of Jesus was to the taste of the times. The men of that generation were like spoilt children, who wanted funerals when the game was weddings and weddings when funerals were the order of the day. John was too forbidding, and they called him a mad fanatic; Jesus too easy, and they said, 'You can tell what he is by the company he keeps; he is hobnobbing with the lowest of the low.'

3. "But each type, the puritan preacher and the friend of sinners, has its place in God's order, the one to prepare the way for the other. Force, even moral force like John's, can never finish anything, but it clears the tangle and breaks a way into the consciences of men."

O thou almighty God, who hast stooped to our weakness, remove all fear from our hearts that we may have courage in thy love to seize with energy the gift of life eternal! In Christ's name. Amen.

Thursday, 26th. Matthew 11. 20–24.

1. It has been well pointed out that in this passage for the first time Jesus addresses towns as towns. Later he will be dealing with a nation as a nation at Jerusalem. For God deals not only with individuals but with groups, with the organized life of families and communities. As towns Jesus had addressed Chorazin and Bethsaida where he taught and worked in their streets and synagogues. As towns they had ignored his appeal and gone on their accustomed paths of life.

2. He apostrophizes Capernaum in a special warning, for there in the home town of some of his disciples and perhaps of his own family much stir had been made. An impression had been made upon the whole community which might have led to the highest results. But even there dull resistance had met the spirit of the Son of God. "Alas even for thee!" he cries in an agony of pity. He ventures to say that certain ancient cities doomed long ago for notorious sin might have had a different fate through a different will if they had heard the Messiah of God in their streets as he had now spoken in Galilean towns.

3. Do we not today speak of our cities and towns and villages as if they were persons? Do we not blame them or praise them for the kind of public spirit they display? Do we not admire the order and piety of one and condemn the vicious ways of another city? What preachers will arise to tell their cities how they stand before the judgment bar of God?

O thou who didst mourn over Capernaum and weep at the shame of Jerusalem, deliver our cities from crime and vice, and grant them to be ruled by men of God! In Christ's name. Amen.

Friday, 27th. Matthew 11. 25–27.

1. This is one of the greatest passages in the New Testament, for in these most remarkable words we have the deliberate self-revelation of Jesus. Here he expresses his divine consciousness in his communion with his Father. We cannot penetrate the mystery of that mind which lived so naturally and humanly among men and yet carried this consciousness in its depths of a superhuman relationship with God. At certain times that deeper self broke through into startling and significant self-expression as it does here.

2. With a face shining with joy they saw him turn suddenly towards heaven and stand there speaking with his Father. At that moment it was all joy and gratitude and triumph. His breast heaved with the sense of his divine authority and the Father's love which had put him in charge of his kingdom on earth.

3. And then there breaks from his lips a saying which is unique and supreme among all the utterances that are on record. He speaks of that mutual knowledge of Father and Son in whose glory his own soul lived even under the clouds of his earthly life. He, Jesus, because he is the Son, the eternal wisdom of God, knows God as God knows him. Let our minds feast on that sublime fact, for on that our salvation rests! It is he alone who can bring us and that Father of an infinite majesty into one life of love.

O God, who hast spoken unto men in thine own Son Jesus Christ, help each of us to hear our call when we read his words! In his name. Amen.

Saturday, 28th. Matthew 11. 28–30.

1. I heard recently of a prominent man not particularly identified in the

public mind with religion who was asked if he believed in the divinity of Christ. He replied that he did, and gave as his reason that no merely human person could have said those words: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest!" Think first how those words are appropriate to the vast majority of mankind! The people who are at ease and contented, glad to feast at life's generous board a few years and ready with a gentle sigh at the last to wave farewell to it all, they are few indeed and they do not count in the real progress of the race.

2. It is the people of simple and honest mind who bear life's burdens and are not deceived by the show of things to whom those words come home. It is men of the burdened spirit, who know that the universe is not friendly, who feel that no religion discovered by men has ever solved the mystery of sin and evil and death and defeat. It is they to whom everywhere Jesus says, "Come unto me!"

3. Yes, we can today come unto him! We have done so now as we read and ponder his words and apply them to ourselves. That is our way of coming to him, namely, in his word of personal love, of limitless promise, of divine authority!

I came to Jesus as I was,
Weary and worn and sad:
I found in him a resting place,
And he has made me glad!

OUR BOOK TABLE

A Flattering New Portrait of Mary Baker Eddy

Mary Baker Eddy was one of the greatest women misleaders of modern times. This is the verdict of the large majority of intelligent people in America. Whether or not she was an intentional misleader only the Almighty knows. The most charitable opinion would be that she was self-deceived,—and the most dangerous sort of person is a fanatic who is partly—or too much—right. There are people who have had friends that have passed away prematurely, or suffered terrible agonies because, being misled by this woman's error, they have refused medical help, who curse the name and mention of Eddyism. But there are always a large number of unattached and gullible people in every generation who are willing to be misled, and the miscalled Christian Science will probably last until another kind of delusion draws off this class of simple souls in a new direction.

While the above statements are believed to be facts by persons who do not merely think they think, but who know true from false metaphysics, it is not held that everything taught by Christian Science is bad. Eddyism is largely a plagiarism from earlier sources, and while its metaphysic is so superficial as practically never to be even mentioned in philosophical classrooms, some truths mix with its errors. Many of its adherents enjoy the reputation of being serenely at peace,—often because they live in a fool's Paradise. Denying evil, they escape, by some mental hokus-pokus, from worry or suffering until they fall sick, are worked over by a "healer," and—die cured. Nevertheless there may be for functional disorders some value in suggestion, even if it be self-suggestion, —though that was no discovery of Mrs. Eddy, but goes back to Galen or Hippocrates, if not to Aesculapius. It may be frankly admitted that many Christian Scientists are amiable people, though a religion cannot be sustained simply on kindliness. It is not these individuals, it is the systematic delusion that forms their system that should be denounced. The great majority of followers of this cult have come out of evangelical churches, and are proceeding now by the momentum of the grounding in faith and morals they there received. Moreover, the multitude has a passion for health, and any one who sets up to be a universal healer can always find plenty of dupes. It is its alluring promises of exemption from physical evil that gives Eddyism its temporary popularity. Its metaphysic is accepted because it does away with physic.

Of course so widespread a teaching will have its literature. Eddyism is rich enough to conduct a broad propaganda. It does publish a paper commendable because free from sensational crime mentions, and ably edited. Book after book by outside observers and would-be critics is being published, dealing with Christian Science. One of the most ambitious and elaborate of these studies is that of Lyman P. Powell, a well-known writer and lecturer, though not a Scientist. He is a clergyman of the Episcopal church, and something of a scholar. Having had access to 8,000 letters and documents, he has attempted an exhaustive study of this curious woman.

The book is readable, but strikes one as rather a case of special pleading. Everything is lovely is the impression one gains as he reads. Mrs. Eddy is sweet, engaging, keen, subtle, graceful, et cetera. The cutting edges of her doctrine are smoothed down, and all allusions to God and Christianity are cited. We miss, however, two things,—an adequate philosophical exposure of her quack metaphysic and a searching psychological analysis of her case. No doubt she had her good points and taught some truths, but many will go on thinking that this woman would better be treated as a pathological case. Was she psychopathic? Could she see straight mentally? Was she emotionally stable? Was she obsessed with "fixed ideas"? Did she suffer from megalomania,—an undue sense of importance? On these questions Dr. Powell does not throw much light, though one may read a good many things, as inferences, between the lines.

His book is quite elegantly gotten up, and some of its statements seem to be gotten up too,—as when he claims that Scientists have "reclaimed the prodigal." This is precisely where they are weak,—in evangelical and missionary work. And by the way, if as a change from withdrawing from the churches their more volatile members they tried to persuade a wretched down-and-out in a Bowery mission that evil does not exist he would give them the lie in quick order. Dr. Powell has more reason for his statement that they have "tempered men's austerities," though he does not see that they are less quarrelsome than many orthodox people, partly because they lack any clear, definite doctrines sufficiently believed to be put into controversy.

In Dr. Powell's book there is much biographical material and a good deal of reflection, in fine literary form, that is quite as much Powelliana as Eddyisms. The volume is provided with a large number of Notes, which go under the head of documentation. His study has certainly involved a great deal of work. The book is indeed a contribution to the literature of Christian Science, but it makes a rather uncanny

impression upon a reader at all familiar with red-blooded men and sure-seeing women. The whole business seems queer. There is, of course, a good deal of truth that mixes with this strange type of modern error, but on the whole we believe it does not honor Jesus Christ as exalted above every name, it runs foul of Revelation 22. 18, it is not in touch with the actual natural world, and it bewitches rather than enriches human life. The psychiatrist will draw from Dr. Powell's book lessons which he has failed to discern, the literary critic will praise his "Atlantic Monthly" style of diction, but the average Christian of sanctified common sense will conclude:

"This book speaks the language of Canaan, yet it does not lead us into the Promised Land!"—C. A. S. D.

MARY BAKER EDDY: A LIFE-SIZE PORTRAIT, by Lyman P. Powell. Macmillan Co., New York. 364 pages. $5.

Finding Christ

Meet an author who conceives the greatest problem in life not to be proving there is a God, but finding him! With that purpose in view he makes an honest effort to examine the claims of Jesus of Nazareth to be Messiah and Son of the living God.

His method is forthright. He starts by examining the negative side. Was Jesus an invention of the gospel writers? Or a myth? Or an impostor? Or can he be accounted for by humanism? Each of these hostile attitudes is overthrown by fact and argument.

Then he takes the positive side, based on the credibility of the New Testament records. Point by point he summarizes direct teaching on the person and character and work of Jesus, and his influence on the whole life of the world today. His conclusion is to crown him Lord of all.

The effectiveness of this survey lies in its orderly arrangement and terse declaration. It is only a short book, but it is direct and satisfying.

FINDING CHRIST, by John L. Brandt. Richard R. Smith, New York. 97 pages. $1.25.

God in the Slums

Two years ago the Thames rose in spectacular and devastating flood. At one point in Westminster, London, a great volume of muddy water burst at night into a low-lying slum area, trapping hundreds of people living and sleeping in basements. Some reporters of one of the morning papers made a scoop with the news. The night editor was thus drawn to the area, and what he learnt started him on the discovery of the terrible needs of the slums and one picturesque agency for their salvation and relief. For first and foremost in aiding the victims of the flood were members of the Slum Department of the Salvation Army, assembling and distributing with quiet efficiency and sympathy clothes and shoes and food, and providing shelter for the unfortunates in other places.

It was an experience new to the editor in which he now found himself as a helper. And it opened up a new world to him as he learnt more of the "Slums." He tells of it in a dozen chapters. He describes slum conditions. He writes up individual cases. He gives the life stories of many of the women "Slums" who spend their time in this sacrificial service. The reader will be awed as he was by the awful conditions he discovered and the Christlike spirit in which they have been attacked by the Salvation Army. The reader will respond to the author's final word:

"Religion must throw off its defeatism. Christ is not struggling for victory,—the victory was won 1900 years ago. That is what the ordinary man needs to be assured of. The daily victories of a living God over the desolation of the slums should give him the assurance."

GOD IN THE SLUMS, by Hugh Redwood. Fleming H. Revell Co., New York. 128 pages. $1.25.

Worship through Drama

Among several features in which the new Riverside Church of New York City is different is a consistent use of drama as a medium of worship Sunday by Sunday afternoon. The eternal Spirit, it is held, has various roadways of approach to diverse temperaments. Protestantism has confined itself largely to the preaching service, so called. At the Riverside Church they are endeavoring to recover something of the ministry of spiritual power and beauty by the dramatic expression of spiritual truth and aspiration. After a year's experimentation they issue in book form a collection of twelve such services of worship.

Take Service No. 1! After a hymn and a Scriptural Prologue consisting of selected verses from the Psalms a drama, "The Lord's Prayer," by François Coppée, was performed. It is an incident of the French Commune in Paris, introducing six everyday characters. Its theme is forgiveness. This over, meditation and prayer, two more hymns and the Benediction conclude the service.

Other services portrayed three scenes from the life of Francis of Assisi; an episodic presentation of Thanksgiving Day; a dramatization of the Bible record of the Christmas story; a series of episodes showing evolution in religious thought; another such series showing man's struggle for freedom intellectual, social, political, and religious; still another episodic service presenting an evolving conception of prayer; and dramatizations of Van Dyke's "The Other Wise Man," Longfellow's "Robert of Sicily," Arthur Sullivan's oratorio "The Prodigal Son," and three scenes from Drinkwater's "Abraham Lincoln."

While the above themes are such as are congenial to that church, it is the method that is of interest to Christian workers elsewhere. Most Protestant churches and societies make use nowadays of occasional pageants and the like to interest people and convey spiritual messages. At Riverside Church the method is being tried out with expert talent and unlimited means and facilities. Stage directions are given in this book to show how they did it. The handsome volume in which the success of this work is described shows the confidence of the leaders in the method.

WORSHIP THROUGH DRAMA, by Ryllis Clair Alexander and Omar Pancoast Gostin. Harper and Brothers, New York. 330 pages, with illustrations. $5.

Forty Years on the Labrador

It is not often that a man in Christian work receives due recognition during his lifetime, but every one delights to honor Dr. Grenfell. The romance of his life and work has thrilled and inspired England and America for over a generation. And interest is not confined within Christian circles, for his many philanthropic and welfare agencies on behalf of the liveyeres of the Labrador have universal appeal.

This book retells the story of Dr.

Grenfell's life and labors up to date, showing increasing reach of effort and substantial benefits of a permanent kind. Best of all is that Dr. Grenfell never soft-pedals his personal testimony to Christ.

FORTY YEARS ON THE LABRADOR: THE LIFE STORY OF SIR WILFRED GRENFELL, K.C.M.G., by Ernest H. Hayes. Fleming H. Revell Co., New York. 128 pages, with frontispiece. $1.25.

Autobiography of a Chinese Christian Leader

All the great mission fields have developed native Christians who have lived and died in the gospel with such significance as to make them subjects of biographical sketches. This book, however, is autobiography. Pastor Ren of Hangchow was born in 1852. He was baptized a Christian in 1869. He was ordained to the Christian ministry in 1877. He died in 1929. These dates cover a Christian experience of 60 years, of which 52 were spent in service, during which he manifested fidelity to the Word of God, long-range vision, grasp of detail, deep spirituality. No wonder his autobiography was considered worthy of translation and publication in English!

The authors have shown discretion in the omission of names and details that would mean nothing and only prove confusing to foreign readers. Still, the record is detailed enough to exhibit a Chinese Christian's life and service from his own viewpoint. The vicissitudes of Chinese history, such as the Boxer crisis, had repercussions in Pastor Ren's life. One may not read too fast if one wishes to visualize the experiences conveyed by the words.

TAMARISK GARDEN BLESSED WITH RAIN (A), OR THE AUTOBIOGRAPHY OF PASTOR REN, translated and edited by Herbert Hudson Taylor and Marshall Broomhall. China Inland Mission, Philadelphia, Pa. 228 pages, with illustrations and maps. $1.

Personality and Science

In these confused times personality is both denied and affirmed. Dr. Lynn Harold Hough in a recent lecture course gives cogent reasons for believing that science at least cannot deny because it cannot reach or touch personal experience. It is only persons who are scientists. Science is only the work of men who are seeking out formulations by which to deal with nature, and after tests and experiments have been had to anticipate what nature will next be up to. Personality, the author argues, transcends (even man's personality) physical uniformities and biological categories. The free-moving mind of the explorer itself affords the clue both to science and philosophy, and to the ultimate nature of the universe.

These thoughts are elaborated under the heads—Science as an Achievement of Personality, The Personal Control of the World Which Science Has Made Known, The Ethical Control of the Materials of Conduct, The Aesthetic Control of the Materials of Art, and Spiritual Control the Final Fact of the Universe.

The arrogance of boastful pseudo-science is well exposed in this book, which, however, does not attempt the more difficult task of showing how personality coexists with the profoundest philosophy. But of course it was of physical science that Dr. Hough treated in his lectures. For the metaphysical aspects of personality see writers such as Knudsen, Brightman and Flewelling.

It is a pleasure to read a book so clearly printed as is this volume, which contains the lectures delivered on the Ayer Foundation at the Colgate-Rochester Divinity School by a well-known American clergyman. The point of view taken is distinctly a personal one.

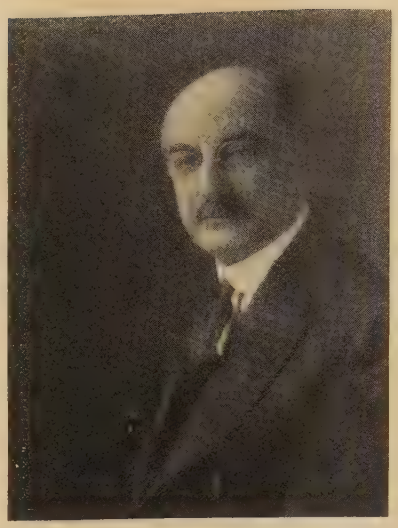
—C. A. S. D.

PERSONALITY AND SCIENCE, by Lynn Harold Hough. Harper and Brothers, New York. 175 pages. $2.

Adventures in Money-Raising

The topic does not sound thrilling, but this racy volume that tells of the adventures of President Cornelius M. Steffens of Dubuque, Iowa, is keen and gripping from first to last. Of course the adventures were successful, and the reader will at once say that such a story-teller would make a success of anything to which he set his hand and his heart. His heart!—there is the secret of his success, for his purpose and his methods were conceived and carried to fruition on a high spiritual plane where something more than financial and publicity shrewdness won the day. Indeed, one forgets the money raising in one's interest in the personality of President Steffens.

The scene of the story is the small German school of theology which Dr. Steffens succeeded in enlarging into the University of Dubuque with students of



Dr. Cornelius M. Steffens

40 nationalities and with property valuation of four million dollars. How he traveled all over the country, his disappointments and successes with possible donors, are only part of the tale. Human interest lies in every line of the recital of his own development and the enlarging scope of the work. The results in lives of students also makes inspiring reading.

Dr. Steffens supplies the material, but presumably much credit for its literary attractiveness must be given to Paul Patton Faris. The book shows editorial skill in its arrangement.

ADVENTURES IN MONEY RAISING: AN OUTLINE OF PRESIDENTIAL DUTIES AND EXPERIENCES FOR THE UNIVERSITY OF DUBUQUE, by Cornelius Martin Steffens and Paul Patton Faris. Macmillan Co., New York. 228 pages. $2.50.

The Fight for Peace

One's impression of pacifism, even in these later years, is apt to be that the idea is the special adoption of estimable but not numerous persons whose influence upon the course of nations is not noticeable so far as their war policies are concerned. But a voice is now being raised that urges aggressive effort to wage peace instead of war; to cease being forever defensive in the promotion of peace movements.

That voice has become articulate in a big book written by Devere Allen, editor of "The World Tomorrow." The title indicates his spirit and attitude,—"The Fight for Peace." The contents

are encyclopedic, containing records of organized peace movements in this country and England and elsewhere that run back to 1815, not to mention earlier sporadic attacks by individuals on the evils of war; studies of the several causes of wars; arbitration's long career running back into Greek history—twenty-six chapters in all that climax in "The Newer Peace Dynamics" and the present intensified anti-war pacts and propaganda.

Mr. Allen has succeeded in dignifying the peace movement with a past. He would stimulate more drastic opposition to the whole war system and its perpetuators. He is not satisfied with the conventional methods of the peace advocates. He is a crusader who would organize the peace forces for the fight for peace, putting the supporters of war on the defensive. He masses an immense amount of facts and arguments bearing on every aspect of the general subject. These are set forth in journalistic style, easy to read and quite lucid in their message. We suppose his study is the first of its kind. His book will take its place as a standard reference work.

Fight for Peace (The), by Devere Allen. Macmillan Co., New York. 740 pages. $5.

The Inner Sentinel

No one is made religious by reading books about religion, says Dr. L. P. Jacks in a new book. This is so because the essence of religion does not lend itself to clear elucidation. It is like mountain-climbing. One has to climb mountains before he knows the charm in so doing, and then he finds it impossible to justify his actions to those who have not climbed. As Goethe says, "The highest cannot be spoken." Anyone who has tried to convey the truth and fascination of religion to an unbeliever knows the profound truth of Goethe's remark.

Our present difficulties, continues Dr. Jacks, arise from our tendency (born of the increasing influence of scientific notions) to break up our experience into separate parts. So long as we are willing to divide ourselves into body and mind, soul and spirit, intellect and will, sensation and memory, just so long will the enemies of religion be triumphant. For in breaking ourselves up into these parts we leave out the most important fact of our nature, that is, that we are not parts but an indissoluble whole. It is this piecemeal treatment of man which has given the detractors of religion their apparently impregnable position.

Dr. Jacks calls this tendency to partition human nature space-thinking, the type of thinking which has dominated modern science since the time of Galileo and Newton. However, recently the physicists have found that the conceptions of Newton were not adequate to explain all the facts in their field. The result has been the introduction of an entirely new type of thinking, a type which Dr. Jacks calls time-thinking, which finds expression in the electronic theory of matter. With the shift from space-thinking to time-thinking the elements of our experience which were torn asunder are bound together again. The breach between ourselves and the external universe falls away. We do not feel in the presence of alien forces which are not like us in character nor interested in our moral strife. The universe becomes an expression of energy, activity, a creative force comparable to our own. We are in the presence of a power which acts as we act. In short, we find God in all our experiences.—R. E. H.

Inner Sentinel (The), by L. P. Jacks. Harper & Brothers, New York. 183 pages. $2.

Symposiums Seem To Be Popular!

All the publishers have found it popular of late years to issue volumes containing collections of sermons or essays on distinctive doctrines and other topics. Frequently these compilations are the leading addresses at conventions. Six such books are on our Book Table at the moment, all of distinctive value.

After Pentecost What?

1930 will be remembered in church history for the worldwide observance of the 1900th anniversary of the great Day of Pentecost. It recalled the Christian world to a study of the record in the book of Acts, with special application to present conditions. And lo! proponents of the newest theories and trends in church activity found adequate basis for their particular interests.

This shows in the book before us. It contains eight chapters which call for impassioned zeal, the perpetuation of the mind of Christ, new missionary and stewardship imperatives, a new conception of the Christian home (suggested by Acts 5: 24), new social attitudes, a new adjustment of the Christian layman in business as well as in church.

These are all forceful addresses, but one thing is largely lacking—the spirit of Pentecost. The Introduction is especially provocative and out of place. Every writer has a club and wields it at times more or less viciously. This is not to deny passages of beauty and power, but this reviewer at any rate is sorely disappointed, on the whole.

After Pentecost What? edited by William P. King. Cokesbury Press, Nashville, Tenn. 180 pages. $1.50.

Behind the Scenes in Protestant Episcopal Thought

The Church Congress is a forum of the Protestant Episcopal church where live topics are discussed by some of the ablest and the most scholarly men in the church. Opinions are diverse and progressive. No official pronouncements are made. No votes are taken. It is an outlet for expressing one's frank and honest judgment upon the moral, social and religious questions in vogue at the moment.

The congress held at Charleston, South Carolina, last year had upon its agenda these questions:

Ought the church to revise her position on marriage and re-marriage?

Why do we value the holy communion?

What authority ought we to accept in religion and morals?

Is episcopal ordination an obstacle to church unity?

Can we still believe in providence?

Should the church be organized for social work?

Christian universalism *v.* the nationalistic state.

Two or three addresses, all but three by ecclesiastics, are given under each question, thus affording the reader a review of the latest pros and cons on these sometimes explosive topics.

Charleston Papers: A Record of the Church Congress in the United States on its 56th Anniversary, 1930. Richard R. Smith, New York. 220 pages. $2.50.

Community Religion

The community religious movement, as it is called, with more than 1600 churches enrolled, is an expression of the desire to adapt religious organization to community needs. Small communities often present the unhappy picture of the Protestant church people split up into several groups. To overcome this deplorable situation is the task of the community church movement, when the members of most, if not all, the groups find a common ground of agreement and coöperation under one of several plans found workable in different communities. But how about the denominational heritage and affiliations of these people? All the denominations stand for distinctive tenets which should not be lost. What shall be their relation to this community movement?

The field secretary of the Home Missions Council has gathered into a volume the views of representative Baptist, Congregationalist, Disciples of Christ, Methodist, Presbyterian, and Protestant Episcopal thought on the matter. The writers are all seminary professors but one,—an editor. "The Transformation of Protestantism" is a closing chapter which deems that the modern period of Christian history, marked by sectarianism and disruption, is yielding to a new era in which unity and communion tend to animate religious and social life.

COMMUNITY RELIGION AND THE DENOMINATIONAL HERITAGE, compiled by J. Robert Hargreaves. Harper & Brothers, New York. 150 pages.

The Equality of All Christians Before God

This is the fact emphasized by the Christian Unity League, a loosely organized movement in which individuals of all the Christian persuasions come together under a simple pact which affirms belief in a united Christendom, recognizes the equality of all Christians before God, and pledges the signers to the practice of brotherhood. Persons sign as individuals, not in any official capacity whatever, hence they are freer to fraternize with men of all persuasions. Brotherhood in Christ is the keynote.

The League had held several conferences throughout the country previous to a gathering in New York City in November, 1929, that commanded much publicity. For three days men prominent in all the denominations, almost all ministers, discussed a dozen questions germane to the theme of Christian unity. Addresses were followed by discussion. The celebration of the Lord's Supper was the climax of the gathering. The report of the conference places the substance of the addresses and discussions and other details of the gathering in the hands of the reader.

EQUALITY OF ALL CHRISTIANS BEFORE GOD (THE), with an Introduction by Peter Ainslie. Macmillan Co., New York. 227 pages. $2.

Marriage and Related Questions

Has Christianity failed to reproduce the Christian marriage ideal in the present generation? As a consequence, is there a sex stampede and a practical acceptance of pagan standards of sex relations?

The presbytery of Dubuque put the question of divorce and remarriage up to the General Assembly of the Presbyterian church in 1929. A commission of six ministers and five ruling elders was thereupon appointed to study the whole question of marriage, divorce and subsequent remarriage. That commission has sponsored the publication of a volume containing selections from recognized and established books and magazine articles on the whole problem of human relations from all angles, conservative, liberal, and even radical. Such subjects as continence, the home, sterilization for human betterment, and others, are included.

It is a strange mixture of fact and theory, religious, moral, social, psychological, biological, and judicial. The commission takes care to state that many points of view are presented to which they do not themselves subscribe. We should say not! Their intention is that the truth and wisdom of our Lord's teachings shall wither ideas that may be sincerely but erroneously held. There are 24 chapters and four appendixes. The authors are a mixed lot. Why are not Roman Catholic theory and practice stated?

We doubt if those who need such a study most will ever bother with it, but at least it furnishes ministers, teachers, parents and others who have to deal with young people with an arsenal of facts and opinions that place scientific data behind the Christian ideal and show the folly and danger of makeshifts.

TWENTY-FOUR VIEWS OF MARRIAGE, edited by Clarence A. Spaulding. Macmillan Co., New York. 452 pages. $3.

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To Be or Not To Be—A Roman Catholic!

The aggressiveness of Roman Catholicism since the War shows itself in many forms. It has meant great literary activity. Numberless statements of Romanist faith and practice have poured from the press. There is constant pressure and propaganda to secure converts or proselytes from other Christian communions.

A volume compiled in England gives statements of five persons as to why they are Romanists and of five others why they are not. On the one hand, Hilaire Belloc the historian and the Jesuit Archbishop Goodier were born in the faith. Ronald Knox, C. C. Martindale, and Sheila Kaye-Smith, the novelist, a recent convert, were Anglo-Catholics before going over to Rome. On the other hand, Dr. Orchard of London, three "non-conformist" professors, and the learned bishop of Gloucester will not accept Rome's claims.

The recitals are personal, and run in some rather surprising channels. Birth into one faith or another has much to do with any man's religious position. It

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may contribute to one's intelligent stand as a Protestant or as a Romanist to read these testimonies. The Bible and history are the two chief sources of reasons for or against: the several writers summarize reasons that weigh in their own minds and hearts.

WHY I AM AND WHY I AM NOT A CATHOLIC, by Hilaire Belloc and others. Macmillan Co., New York. 246 pages. $2.

For the Progressive Worker

AT THE FOOT OF THE RAINBOW: STORIES TO TELL, by Margaret T. Applegarth. Richard R. Smith, New York. 269 pages. $1.50 net.

There are five colors in Miss Applegarth's rainbow,—black, yellow, white, red, and brown. The various nationalities comprised in mission work can be classified under these colors. Thirty-one stories by this successful story-teller constitute the menu. Many of them have been given at Northfield and other conferences. Miss Applegarth always commands attention.

BIBLE STORIES, AND HOW TO TELL THEM, by William J. May. Cokesbury Press, Nashville, Tenn. 239 pages. $1.50.

The author is evidently experienced in his line. He first devotes 40 pages to "The Art of Story-Telling," and then 50 pages to "The Craft of the Bible Story." Valuable hints are given in these sections. The latter explains the background of the record in both Old and New Testaments: in places his remarks will not find complete acceptance. Beginning at page 105 is a succession of 27 stories from Abram to Paul. Some of these, however, are imaginative, elaborating the experiences of persons whom our Lord healed, as nearly true to what happened as can be supposed.

CHILD LIFE AND RELIGION, by Ilse Forest. Richard R. Smith, New York. 142 pages. $1.50 net.

The difficult problem faced by every parent of teaching a child about religion is squarely dealt with in this volume. How shall we answer children's questions,—by sidestepping them, or by giving plain facts or doctrines, or by adapting information to the children's knowledge and receptivity? The personality of the child is here considered, and the art of teaching (by song and story, prayer and worship), and other aspects of the general problem. The author speaks out of serious thought and ripe experience.

DREAM POWER OF YOUTH (THE): YOUNG PEOPLE OF TODAY AND THE RELIGION OF JESUS, by Percy R. Hayward. Harper & Brothers, New York. 177 pages. $2.

The author is director of young people's work of the International Council of Religious Education. His position places him in the stream of theory and practice regarding young people and religion. Here we have his analysis of the situation as he sees it, and his suggestions for mobilizing the dream power of youth, that is, the dream that gives a picture of future possibility.

The book is closely reasoned, and gives numerous cases from life that make vivid the points the author is developing.

JUNIOR WORSHIP MATERIALS IN PROGRAM FORM, by Nellie V. Burgess. Cokesbury Press, Nashville, Tenn. 197 pages. $1.50.

Programs for every Sunday from October to June (inclusive) are arranged according to monthly subjects. Thus, December has the coming of Jesus and its significance for theme; April, Easter and springtime; June, God's out-of-doors. Each program suggests junior problems appropriate to the theme, the aim to be achieved, hymns, prayers, stories, Scripture readings and other features.

There are introductory chapters on junior worship, how to conduct the worship service, and other practical matters. All in all the leader of a junior congregation or Sunday school department will find it full of usable material.

SERMON SUBSTANCE: A PREACHER'S NOTES FOR ONE YEAR, by Frederic C. Spurr. Epworth Press, London. 198 pages. 3/6.

Three pages or so are given to the notes of each of 53 textual sermons. The arrangement is orderly. The divisions of the addresses and the keynotes and quotations and other material stand out clearly. Subject and Text indexes make the material easily accessible. A minister who is looking for sermon matter can here learn from one who is listed among the leading English preachers.

TEACHING OF JESUS ON HUMAN RELATIONS (THE), by John S. Hoyland. Cokesbury Press, Nashville, Tenn. 157 pages. 50 cents.

The first 50 pages survey factors which separate men one from another,—religion, political and economic factors, culture, color, ethical ideas. Then after a reference to Jewish exclusiveness and an interpretation of the book of Jonah, the author proceeds to unfold the ex-

ample and the teaching of Christ regarding the fatherhood of God, the kingdom of God, friendship, and related themes.

It is a careful, well arranged study, that might also be used in class work.

Sermons and Essays

BEDS OF PEARLS, by Robert G. Lee. Richard R. Smith, New York. 112 pages.

1 Corinthians 15: 3, 4 is expanded and expounded in five chapters, with additional chapters based on other Scripture.

The author has an epigrammatic, now staccato and now florid style, which is emphasized by printing every sentence and any number of clauses as separate paragraphs.

CHRIST AND CULTURE, by William Chalmers Covert. Richard R. Smith, New York. 91 pages. $1.

Six lectures given at Columbia Theological Seminary, Decatur, Ga., by the secretary of the Presbyterian Board of Christian Education.

Dr. Covert's aim is directed against the subtler evils of thought and culture that are in vogue today. He affirms the essential relation of Jesus Christ to the higher experiences of the race.

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FELLOWSHIP OF TOIL (THE): MESSAGES ON INDUSTRIAL RELATIONSHIPS, by John McDowell. Fleming H. Revell Co., New York. 150 pages. $1.25.

Nine Labor Day manifestoes issued by the author, than whom there is no other man more conversant with the problem of Christianizing industry. As boy and youth he knew hard labor from the inside, so that he can apply Christ and his teachings with personal knowledge and sympathy. Christ enthroned is the hope of industry, he holds, and the church has no greater opportunity today than that of producing leaders in industry who will have the eyes and the spirit of Christ.

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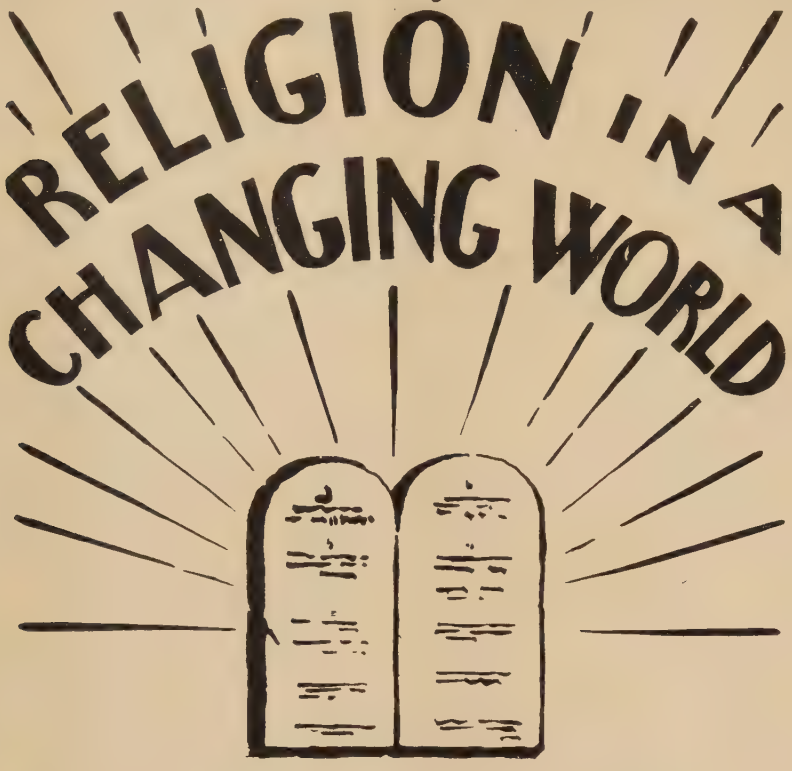

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MONASTERY BY THE RIVER (THE), by G. Stanley Russell. Richard R. Smith, New York. 107 pages, with frontispiece. $1.75.

The ruins of a twelfth-century abbey in England caught the imagination of the author as he frequently passed in view of it in the train, and he came to people it with its reverend abbot and a group of good brothers. His musings then took shape in addresses to young people. The brothers incarnated different temperaments. The life and labors of the monastery afforded episodes of varied religious and moral significance, and so the author and his audiences came to know and love the brothers as the serial stories ran on, none of them over three pages or so in print.

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RADIANT RELIGION, by A. Z. Conrad. Harper & Brothers, New York. 162 pages. $1.50.

"Be of good cheer!" was the favorite salutation of Jesus, says Dr. Conrad as the opening words of the first sermon, which gives title to this book. That is the object of all ten chapters: to add to the joy of living by making men and women more heroic and cheerful by reason of assured faith in the Christ of God.

Dr. Conrad has just celebrated the twenty-fifth anniversary of his pastorate at Park Street Church, Boston. He has lost none of the vigor and resilience of youth as he preaches a glorious and triumphant gospel.

REST OF FAITH (THE), AND OTHER STUDIES, by D. M. M'Intyre. Marshall, Morgan & Scott, London. 148 pages. 3/6 net.

Dr. M'Intyre is principal of the Bible Training Institute of Glasgow. This volume contains thirteen Scriptural addresses in the best English evangelical style,—all deep themes, treated in a quiet, spiritual manner, appealing intimately to the heart and conscience of the reader.

Personalia

W. A. Hillis—brother of the more famous Newell Dwight Hillis—died a while ago as he had lived, triumphant in our Lord. Stricken down with pneumonia, he lacked the power of resistance by reason of his unselfish and sacrificial life and his unceasing labors. We are privileged to quote from his daughter Joy's letter a few sentences regarding his last hours that will be appreciated by friends of Mr. Hillis all over this continent:

"God gave him freedom from pain and consciousness for considerable time in the early afternoon hours, and he commenced to talk to all of us gathered there with more or less of a message for each one of us and mention of some things that he would like to have us do. Then he prayed, supported in the arms of two of my brothers the entire time. He asked us to sing the hymn, 'There's No Disappointment in Heaven.' He thanked us, talked a few minutes more, then prayed again, told us 'Good Night,' and said he was going to sleep a little bit, asking the boys to lower him on the pillow. There were a few moments during the afternoon between the times of suffering when he was conscious for a moment at a time and he talked with the boys, a little message for mother, but during the last hours he just slipped quietly away, growing weaker and falling asleep in the boys' arms."

Editorial Correspondence

New York.

Dear Sir:

I am sorry to have seen in the Record of Christian Work for January that 50,000 Americans and 28,000 English people attended the Oberammergau Passion Play last summer.

I do not feel it is anything to be proud of. With the peasant people there back in the past ages the Passion Play may have been the only means of bringing them to the knowledge of the Saviour, and it may be so today with some of them, but with those who call themselves Christians in our present times, how can they witness the character of Christ Jesus, the Son of God, the Saviour of the world, portrayed by a human being? Just think of some one representing Christ Jesus, and in the Passion Play brought before some one impersonating Caiaphas, and the Sanhedrin, then interrogated by a person impersonating Pilate, and last of all hanging on the cross in his redemptive work!

The tendency today is to portray Christ as the greatest man who ever lived, but obliterating completely his deity and losing sight of him as the divine Son of God and our Saviour, Lord and Master.

I felt after reading what I did in the Record I must send you these lines.

Yours cordially,

(Signed) S. S. D.

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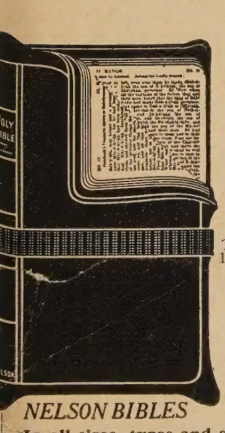

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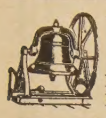

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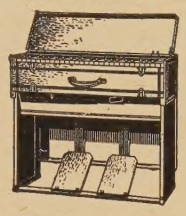

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"Seeing the Multitudes" is the keynote of the general Introduction.

LIFE AFTER DEATH, by Arthur H. Compton, Shailer Matthews, and Charles W. Gilkey. American Institute of Sacred Literature, Chicago. 45 pages. Two cents.

It is surely significant that a "Popular Religion" leaflet upon such a theme should make no mention whatever of our Lord's revelations thereupon, or of the existence of any Bible teaching.

This leaflet, intended for popular broadcast distribution contains articles by the professor of Physics in the University of Chicago—a scientist; the professor of Historical Theology and dean of the Divinity School—a theologian; and the dean of the Chapel of the University of Chicago—a minister. They do their best to infer life after death by mere human reasoning.

CONCERNING PENAL LAWS, by T. C. Hammond. Church of Ireland Publishing Co. Dublin, Ireland. 186 pages. 1/—.

Rev. T. C. Hamm[illegible] [illegible]al superintendent of Irish Church [illegible] Penal laws means, in Ireland, the repressive laws with penalties attached placed upon Roman Catholics in Great Britain and Ireland at the time of the Reformation and after. We take it that this historical study was evoked by the recent centenary of Roman Catholic emancipation.

The author begins by showing that religious penal laws existed in Greece and Rome and in early Christianity. He works his way down the centuries, giving numerous instances in different lands and incidentally turning over many internal dissensions in Romanism.

ANTI-SALOON LEAGUE YEAR BOOK 1930, compiled and edited by Ernest Hurst Cherrington. American Issue Press, Westerville, Ohio. 224 pages. 75 cents and $1.15.

An encyclopedia of facts and figures dealing with the liquor traffic and temperance reform compiled by the general secretary of the World League against Alcoholism and an active official of the Anti-Saloon League.

It contains a number of political and judicial articles; discussions of the Canadian liquor laws, liquor in the colleges, economic aspects of prohibition, the newest scientific facts, etc. "Working and Results of Prohibition in the United States" is an address by General Supt. F. Scott McBride. In addition, there are many statistical tables, rosters of officials, etc. It is the most complete and reliable official manual on the liquor problem.

EDUCATION: THE ONLY SOLUTION OF THE ALCOHOL PROBLEM, by Ernest H. Cherrington. American Issue Publishing Co., Westerville, O. 24 pages.

A compact report of ramified educational work against beverage alcohol in the United States.

CIVIL AND RELIGIOUS LIBERTY IN MALTA, by J. W. Poynter. World's Evangelical Alliance, London. 34 pages. 6d. net.

A comprehensive survey from the standpoint of the principles of civil and religious liberty.

WORK THAT WINS, AS A BUSINESS MAN SEES IT. Bible Institute Colportage Association, Chicago. 40 pages. Three cents a copy.

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Comfort for Those Who Mourn, by O. V. Armstrong. Cokesbury Press, Nashville, Tenn. 100 pages. 50 cents.

Emergence of Emily (The), by Grace Goodspeed VanZandt. Christopher Publishing House, Boston, Mass. 119 pages. $1.25.

Free Pulpit in Action (A), by Clarence R. Skinner. Macmillan Co., New York. 328 pages. $2.50.

He Took It upon Himself, by Margaret Slattery. Pilgrim Press, Boston, Mass. 88 pages. $1.

His Very Own, by Norman B. Harrison. Bible Institute Colportage Association, Chicago. 176 pages. $1.

Humanistic Religion, by Curtis W. Reese. Macmillan. 95 pages. $1.

India's Religion of Grace and Christianity, by Rudolf Otto. Macmillan. 144 pages. $2.

Our Pupils, and How They Learn, by Frances Cole McLester. Cokesbury. 175 pages. 75 cents.

Protestant Co-operation in American Cities, by H. Paul Douglass. Institute of Social and Religious Research, New York. 514 pages. $3.50.

Religious Experience of St. Paul (The), by J. Ernest Rattenbury. Cokesbury. 313 pages. $2.75.

Word Pictures in the New Testament, Volume 3, by Archibald Thomas Robertson. Richard R. Smith, Inc., New York. 490 pages. $3.50.

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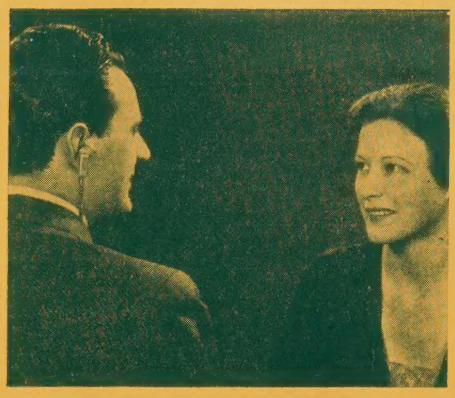

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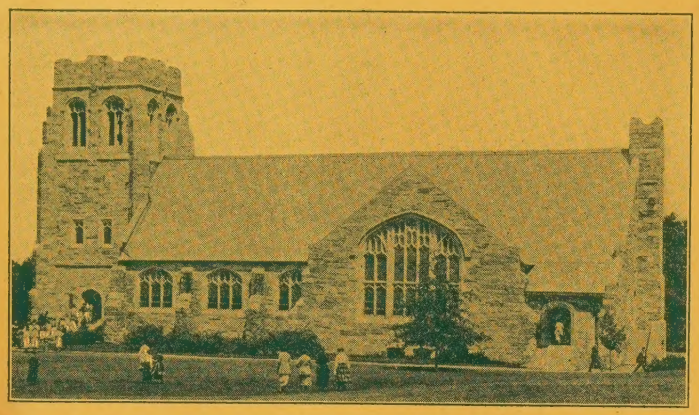

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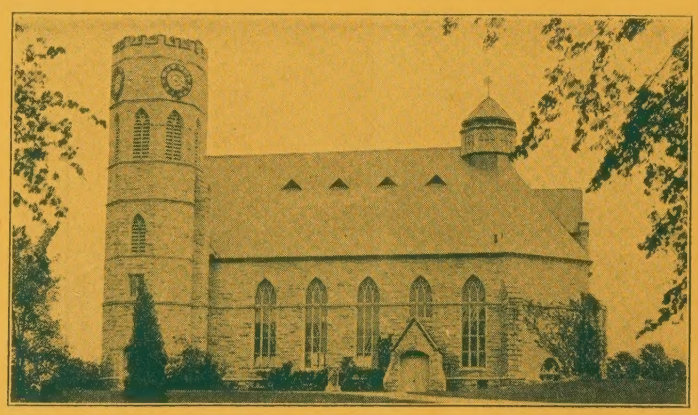

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